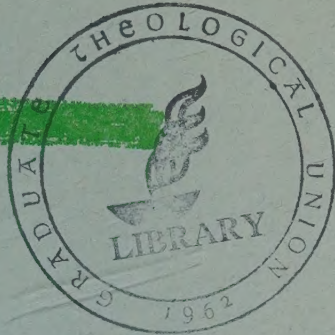


Handicaps

SEP 6 1978

The Franciscan



VOLUME XX
NUMBER 2

thirty-five pence

MAY 1978

The Society of Saint Francis

Protector of the Society : The Bishop of New York

Minister General : Brother Geoffrey S.S.F.

THE FIRST ORDER OF THE S.S.F. EUROPEAN PROVINCE

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(continued on page 3 of cover)



Pax et bonum.

THE FRANCISCAN

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No. 2

May, 1978

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TO THE HILFIELD FRIARY

(avoiding the dangerous hill)

ORDNANCE SURVEY MAPS

1 in. to 1 mi. Sheet 178 (Weymouth)

1 : 25,000 Sheet ST 60 (Cerne Abbas)

National Grid Reference 632045

TRAINS

From London (Waterloo) to Sherborne

From Bristol (Temple Meads) to
Chetnole Halt on the Weymouth line

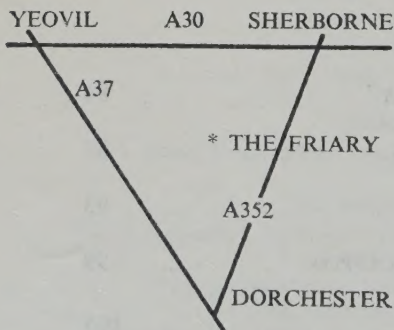
COACH

Cheltenham — Weymouth
route to Minterne Magna

CAR

Birmingham, Bristol, Bath, M5/A37 to
YEOVIL

London, Salisbury, Shaftesbury,
M3/A30 to SHERBORNE



FROM SHERBORNE

A352 direction DORCHESTER

Just before the crest of the second hill
out of Sherborne (2 mi.) **TURN RIGHT**
to

LEWESTON
LEIGH
CHETNOLE

Travel on to 'T' junction ($3\frac{1}{4}$ mi.) and
TURN LEFT to

HERMITAGE
HILFIELD
CERNE ABBAS

Drive on $1\frac{1}{4}$ miles and take **FIRST
RIGHT** to

HILFIELD CHURCH
TO THE FRIARY

Drive on for $\frac{1}{4}$ mile then **TURN LEFT** to

HILFIELD CHURCH
TO THE FRIARY

Pass Hilfield Church on your **LEFT** and
travel straight on for $\frac{1}{4}$ mile to the Friary

The **CAR PARK** is on the left side of
the road

continued on page lii

The visit of Irish Companions to Boxley Abbey, Maidstone



Handicaps



WHEN Saint Francis, as a rich young man, tossed a bag of coins to the leper, he was motivated by a truly Christian virtue, the virtue of pity and compassion. But when he got off his horse and ran back to the leper and embraced him, he was trying, in his impulsive way, to treat him as a person. And yet, perhaps the attempt did not quite succeed. Everyone, deep down inside, wants to love and to be loved. But the effusiveness of the young Francis might leave the unloved leper stunned and confused. It was only later, when Francis spent some time with the lepers, giving them such help as he could, that his sensitiveness to them as persons could be appreciated.

Pity is not enough. Indeed it can be positively offensive. It can too easily seek to compensate for another's handicap, instead of responding to his dignity and worth as a person. All of us are liable to indulge in self-pity from time to time, but for the handicapped person this is a very special temptation. Pity does not help, because it feeds self-pity and weakens the resolve to rise above it. What is needed is respect. The handicapped person requires enormous courage and patience to realise his full potential. It is not just a matter of trying to lead as normal a life as the inevitable limitations will allow. That could be merely a selfish aim. It is rather a matter of overcoming the barriers to effective person-to-person communication, so that there may be mutual enrichment.

The experience of trained social workers and the great advances in technical skills have opened up a new era for the handicapped today. It is in the process of working on the problems involved that a profound Christian insight has been gained, which may not be accompanied by any formal profession of Christian faith, but is nonetheless truly Christian for all that. Each new refinement of public concern for the welfare of the handicapped is to be welcomed as a sign of grace, to set over against the fears caused by mounting violence and delinquency. Legislation which gives statutory encouragement to treat persons as persons—and that is, in effect, what current legislation for the handicapped is doing—is bound to rejoice the hearts of followers of Saint Francis.

The Minister General's Letter

My dear friends,

It is so often true that economic problems are the ones that are most vital in the world rather than political or doctrinaire problems. When one thinks about most of the major wars that have been fought the underlying reason would, in most cases, be seen as economic rather than political. In this last decade we are particularly beset by economic ills with unemployment reaching alarming heights as a result of inflation and a world-wide depression. With oil reserves dwindling the world holds its breath every time the OPEC nations meet in case there is going to be yet another rise in the price of oil.

It is all the more surprising, therefore, when a man of the calibre of Professor E. F. Schumacher in a recent book entitled 'A Guide for the Perplexed' published shortly before his death, says these startling words, 'There is no economic problem and, in a sense, there never has been. But there is a moral problem, and moral problems are not convergent, capable of being solved so that future generations can live without effort ; no, they are divergent problems which have to be transcended and understood'. He goes on later to say, 'It is impossible for any civilisation to survive without a faith in meanings and values transcending the utilitarianism of comfort and survival—in other words, without a religious faith'. So many people in the western nations at this time seem to be content with a philosophy of comfort and survival based on greed, envy and selfishness.

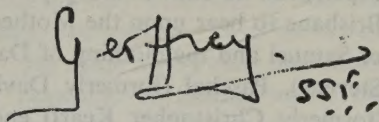
Dorothy Sayers in her book 'Creed or Chaos' is saying the same sort of thing. 'Never think that wars are irrational catastrophes ; they happen when wrong ways of thinking and living bring about intolerable situations'.

Many of our economic ills are due to wrong ways of living, and much of the violence that is erupting all over the world is the result of living in a manner that flouts the laws governing the universe. We have thought that moral principles and whether you believe or do not believe do not matter, but perhaps we are beginning to have an uncomfortable feeling that maybe they do matter.

The malaise of the world is a spiritual one. The famine is for the word of God even more than for daily bread. Never was there a time when it was more necessary to proclaim the God who is the vital centre around which our world revolves. And we must proclaim Him not in terms of

intellectual belief, but rather in terms of a life lived. The world, I believe, is very ready to receive such a Gospel when they see that it really has power to do the things it proclaims—that it truly changes lives and gives purpose and direction to a person. S. Francis thrilled his generation by really living out the Gospel and so convincing people that it could be lived and achieve what it said, and was not a beautiful but impossible ideal. We in our generation have this tremendous responsibility and opportunity. People are longing to see us living the Gospel. They want to see a radiant faith, a simplicity of life-style, and a purposefulness amidst the aimless confusion of today. They want to believe that God is active and powerful in His people and in His world today, and it is our business to show them this in the way we live our daily lives. Let these be the things that occupy our energies rather than the trivialities that often govern so many of our church activities.

May God give us the grace and power to be what we are,

A handwritten signature in dark ink, appearing to read 'Geoffrey', with a stylized flourish at the end.

Minister General.

On Saturday, 27th May, at 2.30 p.m.

A GARDEN PARTY AND EUCCHARIST

At the Community of Saint Francis
Greystones Saint Francis
Newcastle-under-Lyme

Chronicle

Brother Michael writes :

EUROPEAN PROVINCE As was indicated in the last edition of **THE FRANCISCAN**, the Society in this Province must always be prepared for change. Friends of the Community are always, quite rightly, concerned with all that happens at our two larger Friaries—Hilfield and Alnmouth, and so they will be interested to know that Jonathan has now moved to become the Guardian at Alnmouth and Bernard has taken his place as Guardian of Hilfield. We are all glad that Derek, who has made such a big contribution to the life of the Friary at Alnmouth, will continue to recuperate there. All his roots are in the North and his loving understanding of Northumberland and its people can still be at the service of the new Guardian, who, coming from the deep south, has many new experiences to face and enjoy. Bernard can bring his experience in Brisbane to bear upon the Mother House, where the recent profession of Samuel and the clothing of David Stephen (formerly Canon David Stevens), Paschal (formerly David Whorton) and Christopher Paul (formerly Christopher Kearl) encourage us with signs of continual growth.

Nevertheless, change also, at the human level, sometimes involves the recognition that God is calling men out of the Community in the belief that in so doing they will find a greater fullness and freedom of life. It is sometimes a shock, or at least a surprise, to those who follow the fortunes of our Franciscan family when a brother in life vows leaves us. Basil, who has recently been released in this way, has many friends who love and admire him and we hope will continue to do so no less because he had the courage to make a costly decision. He continues in our prayers.

Basil was the Guardian of our Friary in Tanzania, and as a result of his leaving, we asked Brother Wolfram to be the first African friar with the responsibility of this office. During my recent visit to the brothers there, I was greatly impressed by the wise and understanding way in which he has taken on so exacting a task. Here too, there have been changes. James Anthony, who returned recently from Kiwanda, has started teaching, in Swahili, the African ordinands at S. Mark's College in Dar es Salaam. Ninian is learning Swahili at the language school run by the Maryknoll Fathers right in the north of Tanzania at Musoma

on Lake Victoria. My journey to see him was somewhat hazardous, as rains had closed the airport at Musoma and the last lap of the journey was undertaken in a heavily overcrowded Land-Rover along one hundred and fifty miles of dirt road ! We skirted the Serengeti National Park and saw large herds of hartebeest and zebra, but it was not a very leisurely way to observe them. On my way back, I had two nights with the White Fathers at Mwanza (there was no 'plane to take me out !) which, amongst other things, gave me an opportunity to have a long talk with the Poor Clares who live close by. It is hardly surprising to say that I discovered one of them was already in touch with our own Sisters at Freeland.

Due to the great kindness of Bishop Trevor Huddleston, from whose diocese of Masasi Wolfram first came to the Community, I had the very good fortune of making the affairs of the Society known to the President, Julius Nyerere. At his invitation, Aidan took me to his private house on the coast, where, with the very minimum of fuss and what seemed to us astonishing simplicity, he spoke to us as we sat on a wide verandah overlooking the sea. He made it very clear how much he values the work of missions in Tanzania. Musoma, where the Maryknoll Fathers are working, is close to his own home and indeed he seemed to have an intimate knowledge, not only of their work but of the other orders who are in his country. He clearly admires all the work done by the African Sisterhoods that have been established and helped us to feel there was some real significance in an Anglican Brotherhood which not only is the first to have Tanzanian Brothers but also tries to live with a real regard for the life-style and ideals which he so passionately believes to be right for his country. That he is a firm and strong, as well as outstandingly accomplished and wise, leader, there can be no doubt, but the immediate impression of him was of someone who can also, in a quite unaffected way, laugh in an infectious and engaging manner, even when the most serious of topics are under discussion. There is a very deep humility and real humanity to be found in him as well. It so happened that on the day we saw him, the agreement between the leaders in Rhodesia was being signed, a political step of the utmost importance for the whole of Central Africa. It was, no doubt, the reason why, though he seemed so relaxed, he gently turned the conversation away from political issues. His genuine concern to know exactly how and why the friary at Mtoni Shamba had come into existence included some shrewd comments on the inevitable

difficulties we might experience, as well as the contribution it might make to the spiritual, as well as material, life of the country.

News of the larger friaries should never overshadow the equal significance of those that are smaller. From Cambridge, we have heard of the considerable distinction which has been conferred on Barnabas, who has recently been appointed as the Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester. This chair has been held by a succession of distinguished scholars, including C. H. Dodd and T. W. Manson, and it is a very great honour to him to have been invited to accept this position. Incidentally, it has never before been held by an Anglican. The progress of Barnabas up the theological ladder may seem a little dizzying for those of us who have less understanding of all that this implies. Nevertheless, because we are one family, we do most happily not only congratulate him, but share the honour. After twenty-five years in Cambridge, it seems a bit like the end of an era for that friary—and more changes !

News from the Houses

From Hilfield, Brother Bernard writes :

I suppose that Shrove Tuesday is as good a day as any to move into a Friary. It was quite a complex celebration ; the kitchen brothers excelled themselves by providing pancakes as a sort of ' mardi gras ' as well as fruit cake, to mark Brother Kenneth's seventy-fifth birthday. Kenneth, of course, has been here almost from the start and was in good form ; his forty-seventh anniversary of profession followed soon after. He had spent some weeks in Lancaster, was back in the Friary for a bit and then went to Winkton and Christchurch (preaching three times that Sunday) and then shortly after to Sussex to go with Kathleen George to see Companions there. He was at Hove for Holy Week and back here for Easter. Kenneth's shrewd and lively interest in people helps to keep him young and it is wonderful that he can get round so well. Brother Matthew has been rather better since his diabetes was diagnosed and regulated and he continues to make his unique contribution to the Friary. His birthday fell well into Lent and all but went unremarked ; fortunately Sister Joanna C.S.C., from Cleveland, arrived with a large box of chocolate biscuits and Matthew (diet or not) allowed himself one. Brother Owen is increasingly settled here and is able to be with us for Chapel and meals and is looking forward to being about more when the weather is better. We shall be delighted to see old boys and other of Owen's many friends when they can call.

Talking of weather, we had more snow than any year since 1949 ; some say more. The strong winds blew drifts of twenty feet and Brother David Stephen (formerly known especially in Warrington and Liverpool as David Stevens) was able to use his mountaineering knowledge to help the novices and some guests to climb them and gain a magnificent view from the highest drift at the top of the hill. Several cars were stranded and we were glad to be able to welcome some enforced guests. One of our other guests ran out of his tablets and Brian Thomas and a wayfarer

set off into the snow to get more and to everyone's relief, eventually returned successful. The electricity supply did not fail, nor the 'phone (which subsequently did get out of order—ringing in the caller's ear but not on our bells) and the snow started to melt just in time to save us feeling cut off or anxious. It was soon followed by some lovely spring weather and the rapid shooting up of the snowdrops, crocuses, primroses and celandines. While this was on, the former Mother of the Sisters of the Church was with us, before going on to Fairacres for a time of enclosure. She enjoyed her visit (as we did) and helped out in the shop while Bobby Dunlop was having his holiday with the brothers in Edinburgh. We also had a visit from the Reverend Michael Turnbull who is the Chief Secretary of the Church Army. His very open approach was much appreciated, as was his kind comment after he left 'there is a transparency about your life together which is both refreshing and infectious'.

We welcomed Bill Lash back from Tanzania soon after Refreshment Sunday and were cheered by his strength and joy ; he spent Holy Week at Hooke, having resumed his lectures here in Passiontide with the novices. It was a very happy day when Christopher Kearl was clothed as a novice ; but sad for us that he was at once whisked off to the North. On the same day, Brother Samuel made his profession here, which was a great blessing in itself and brought a great gathering of the clans, brothers and sisters and friends from hither and yon. It was good that Michael was back from Africa in time for it ; he and Jeremy visited us also in April for a few days, as did Damian who has now moved to the Plaistow Friary. Barry Alban came to live here in April (so it hasn't quite all been goings, though we could do with a few more comings) and he is going to work at the Provincial Bursar's business, as well as sharing our life here. Peter Douglas has been on a mission in Holt, Norfolk, as well as to many other engagements and then, after Easter, to the School at Hooke for a term. His culinary skills, not to mention his musical and brotherly ones, are missed but he is coming back for the busy July-August period (when he is not at the Northern Camp). Brother Paschal and Philip Kennedy continue unruffled in the kitchen, continuing a tradition of competent sufficiency, firmly established by Jacob, whose departure to Cambridge preceded Jonathan's to Alnmouth by a few weeks. Crispin and John Francis began their Glasshampton time in April leaving gaps here which Howard Schotter and Peter Hoyland are stretching themselves to fill. We hope that soon after you read this, they, with Philip Kennedy, will be in the brown (29 June is the expected date).

We are hoping for good weather in July and August, especially for the Third Order Families Camp (21 to 31 July) about which Norman Hill writes below, and the Youth Camp which is 6 to 13 August, about which we have had many enquiries. Until we feel that there are enough (and a few more) for our facilities, we will go on accepting applications from young people over fifteen who can bring their own tents and are ready to cook their own food. Last year's was such a success that we are expecting a full house (I mean, you understand a full field, for the guest house will have to be closed to other guests during the time of the camps) and a very happy time for us and them. Kathleen George has organised a Companions Week here later in August, which is already booked out.

In Lent, we were prompted by Brother Gordon to use the Southwark Lent study book, 'Seeing our Faith' which most of us found excellent individually and also

useful for our weekly discussion groups. The deep evil (the fear and prejudice in all of us) of racism can only be converted by the power of the Gospel. The book was more about the Gospel than the evil, but it had its feet well into real situations. The disturbing British Council of Churches booklet 'The New Black Presence in Britain—a Christian Scrutiny' has also been taken to heart by many of us. We look forward to welcoming among many friends at our Summer Festival, Canon Ivor Smith-Cameron, Canon-Missioner of Southwark and well known to many of us since his days at Imperial College. He brings the charm and spiritual depth of his Indian background, with an enthusiasm and zeal for the Kingdom for which he is remarkable; he also has a pragmatism stemming from the tough situations of South London. He will speak at the Festival which begins at 2.30 p.m. and which concludes with Evensong after tea. The date is Saturday, 1 July, and everyone is welcome.

Another valuable event in early Lent was a day seminar most expertly conducted by Sister Bridget. She has made a particular study on the 'Experience of Death', partly in conjunction with the Ecumenical Order of Teachers and she came over from Compton to help the brothers look at their feelings on this subject. Young and old found it extremely valuable; one even said 'the best thing I've been to here'—and he's been here quite some time.

The brothers have fulfilled a great number of outside engagements both far and wide as well as in the villages of the High Stoy Group, of which the Team Rector is our tertiary Harold Best. Sometimes the brothers return with their arms full of sheaves (or do I mean full of grapes from the vineyard?); what I mean is they return deeply thankful for many blessings poured out on their visits to schools, clubs and parishes. Often they refer to the sense of being prayed for and the discovery of freedom in the Spirit; those who pray for us should know this so that they can share in the blessings and thanksgivings as well as the hard work of intercession. Incidentally, there is a folder in S. Clare's Chapel before the Blessed Sacrament; it is used at least once a day; into it go all the requests for prayer which we receive. So please feel free to make the prayer side of our friendship a mutual one.

The going out of the brothers is matched by the coming in. Sometimes people have come from quite near (eighty boys from Sherborne School for a Quiet Day on the Friday before their Confirmation); sometimes from much further (two coach loads of Mothers' Union members from Bristol). Sometimes the groups are smaller (from Yeovil or Weymouth Colleges of Education) looking closely at our life and trying to draw general principles from it. Then again, there is the Guest House (which takes about twelve guests) to which individuals and groups come for a few days. Brother Angelo gives great care to the house and even more to the guests; incidentally it is often booked out well ahead, so we have reluctantly to tell later enquirers to try another time. To help people find their way here, we have asked the Editor to print a route card in this issue, from which we hope to get some off-prints for enquirers. We did hear of some friends from up North who spent all morning trying to find us and eventually gave it up as a bad job. The routes we have selected avoid the big hill down to the Friary as we do not think that it is fair for coach drivers. There is no reason not to come the quicker route you know—as long as you know it!

This issue will be in time to draw your attention to the Summer Festival (1 July) but the next one may not reach you in time to tell you that the Stigmata Festival here is on Saturday, 16 September, beginning with the outdoor Eucharist at noon. The Bishop of Portsmouth has kindly consented to come as the Celebrant and Brother Michael will be the preacher. In the afternoon the Bishop of Dogura, well known to brothers who have been in the Pacific, will speak.

We have been able to have a few longer term guests here and they have made a great contribution to our life and work. We are glad that two of them, Tim King and Kevin Skippon have been accepted for training for the Ministry and that Tim has been accepted at Cuddesdon for the autumn. We also wish well to Ray Guymer, our friend and Chaplain of the Portland Borstal, who is moving over to East Anglia ; we look forward to getting to know his successor, Andrew Marsden, and to continuing our exchange visits with the Borstal.

There is that about the Hilfield Friary that continues unchanged. In fact, Terry Cyprian, before I left Canterbury, tried to comfort me by telling me that Hilfield runs itself. He's probably right ; but the vigour and hard work of the whole family plays not a little part ; I mean the work of people like our Bursar, Patrick. But as I write this I also know that the prayers and confidence and friendship, not to mention the gifts which they send, of our friends and supporters is all part of that same mystery, for which I find myself thanking God daily.

Brother Brian Thomas writes about the Wayfarer work at Hilfield :

Our ministry to wayfarers continues in a quiet but active way. In the course of the last year, some three hundred men have shared the life of this friary, almost a third of them for the first time. On average, four of our seven beds in the dormitory have been occupied at any given time ; sometimes of course we are full to overflowing.

For quite a while now, the ministry we feel able to offer men on the roads has been overnight or weekend accommodation. Of course, short time accommodation may be our rule, but there have been exceptions. There are always the elderly who need a good rest ; there are the sick who need treatment ; there is the man who needs a base to find employment ; there's the newcomer to the roads who may need time to talk, who may seek friendship and understanding or advice. Now and again men are encouraged to stay for longer periods still, even for a few months to help in the friary gardens.

This work with wayfarers often seems unsatisfactory, and of course often it is ! Old timers continue to return when really it would be good to see a man living a more settled life. Many continue to look upon prison and petty crime as a way of living ; many continue to look to alcohol as a simple escape. Continuing to care for lives that are confused is not easy and not tidy and there are few ' successes '. Yet it is a ministry in which we feel that God is served. Friendship is offered ; support is given ; a home is shared.

And Brother Gordon writes on work in the Brixton area :

I have just returned from a very chilly week in Brixton, chilly though only in respect of the weather. One is very deeply conscious of all the work being carried out in the field of race relations at S. Matthews Church, which has now been

converted into a real centre where most of the activities of Brixton can find a place to meet. The Vicar is Robert Nind and, together with his wife, their ministry meets a real need to the many West Indian families in the area. The Reverend Tony Otti also runs an all-day club in the area, and an organisation known as 'Melting Pot' runs half a dozen houses for homeless young people locally.

It is important when we think of Brixton not to get a wrong picture—it is sometimes described as a place where there is always tension. There is tension and sometimes often strife, but it is also an area where people are learning to live together and have a very deep concern for each other. Christian love is present there, and for that, we give thanks.

From Cambridge, Brother Barnabas writes :

Jacob joined the staff of the Cambridge house in January. He has revived contacts with the Cyrene Community, which cares for the homeless, and goes to their hostels once a week to cook the evening meal.

Christian, continuing his studies as an undergraduate at Corpus Christi College, has been helping with the chaplaincy of the college during the Lent Term, pending the arrival of a new Dean of Chapel.

The new Bishop of Ely, the Right Reverend Peter Walker, who was formerly Principal of Westcott House and an old friend of the brothers in Cambridge, conducted a quiet evening at S. Bene't's on Ash Wednesday. His wife is a former member of the congregation and it was good to have them both in the church again, where indeed they were married.

From S. Francis School, Hooke, Brother Anselm writes :

Of the five boys due to leave us in 1978, two have already gone (being Easter leavers). Because our term ends before the day schools', they stand near the head of the queue of job seekers—and we hope to hear soon that they are in work. The other three stay with us till the end of May, and during that month will be in the throes of exams—nearly all the boys who stay here till they leave school take three or four CSE's, in maths, English, history, art and science (or a selection therefrom), and thus have something to show, however modest, for the blood and sweat of years. Perhaps it would not be tactful to say whose blood and sweat is mainly shed, but I will go so far as to claim that some of it comes from the teachers.

So as to let them down gently at the end of their schooldays, we try to arrange some sort of holiday at the end of the last term. This year it is to take the form of a week on the Norfolk Broads with Peter Courtney and Cynthia Maddocks, in a boat. We are all hoping that it will prove to be, for all concerned, a pleasure boat.

At the end of the week afloat, they return home—never again to meet at two on a Tuesday afternoon at Waterloo for the Dorchester train and the start of another term. But nobody says 'Goodbye', because there is no such thing. Sooner or later they write, or ring up, or turn up—or someone on the staff, or who was once on the staff, meets them in the road—or they make themselves known to a friar in a train . . .

While memories are fresh, and a need exists, the ties are still there in some form or another. After some years, most of our boys are able to tell us that we are no

longer needed by simply fading away. Then perhaps we can feel that our job is finished, insofar as it can be.

Of course, as much can be said about school leavers from many good boarding special schools. Is not S. Francis School a special special school? No mention has been made above of an entire dimension of the work here which is apparent only to human understanding aided by Christian faith—the understanding and faith of the staff here, and of you readers, in our prayer for one another.

From Glasshampton, Brother John writes :

As I write, although it is only the first week in March, there are signs of Spring all around us here. Masses of snowdrops, violets peeping out of the grass by the gate, buds bursting out on bushes and trees, remind us that another winter is on its way out.

The gardeners are busy preparing seed beds and sowing seeds in the greenhouse to provide us with beautiful flowers later on.

All this reminds us of Easter, as nature awakens from her Winter sleep. So we shall be thinking in a few weeks' time of Jesus bursting from the tomb on the first Easter day with the promise of new life for all who believe in him.

There will be another kind of 'bursting forth' from here in a few weeks' time, when most of the novices will be dispersing to other houses after completing their time here, and that means we shall be welcoming a new family for a further six months or so.

We are happy to know that the house is being used by many men who, for one reason or another, receive help and guidance from the quiet and prayerful atmosphere. Last week we had some local clergy who came for a quiet day, conducted by a very old friend of the Society, Canon Francis, whom many will remember when he was rector of Areley Kings.

We have also been pleased to welcome on two occasions the Bishop of Dudley. In December, Mrs. Banks, one of our neighbours, was called to rest at a ripe old age. Lots of Brethren who have passed through Glasshampton will have known her.

A few days ago, we went back to using our storage tanks of rain water, as in days of yore; our pipe was ploughed through, and after the plumbers had carried out repairs, in a space of an hour or two it was ploughed through again! Our complexions are much improved.

From Plaistow, Brother Bruce writes :

At the beginning of February we had two days which were not only very special but also times for rejoicing. On 2 February, Brother Simon was made a deacon by the Bishop of Chelmsford, in the presence of the brothers, his family and friends. Then two days later Brother Victor and Brother Christian made their Life Profession, on that occasion the Bishop Protector was present. Both services took place in S. Philip's Church, and although the heating was not working, nothing could dampen our joy and happiness, which one could feel and see at both events.

The delicious buffet meals, that followed these joyful occasions, gave everyone a chance to meet old friends and make new ones. It was good to see many people

who live near or around us joining us for these times of dedication. Our work at Plaistow is becoming more and more a ministry to the area. The Friary is continually being used by groups, people who call for advice and help, or just for a chat and a cup of tea, wayfarers, and even children.

The other day we had a very important guest for tea. His name is Paul. Paul is mentally and physically handicapped. He is now eleven and unable to do very much for himself, but he is a delightful person, so full of love and like most boys sometimes full of mischief. For the past few months, I have been working in a home for mentally and physically handicapped children, and that's where Paul lives. It is a place which is full of love, and the children who live there are wonderfully cared for by an excellent team of people. It is good that the Friary has a link with that home.

From Harbledown, we hear that :

Garlic rules O.K. in the otherwise plain cooking of Terry Cyprian, but even he was surprised to be given snails recently to cook. The Escargots were a gift from friends in Luxembourg, where Giles recently led a mission in the English-speaking Church. Together with Jeremy, from Plaistow, he enjoyed the mission there, which was a good opportunity to see our Eurocrats at work. He looks forward to another mission later this year at Hatcham in South London.

In travelling time, we here in Canterbury are as close to the Continent as we are to London, and are correspondingly glad to build up links with our Christian brothers and sisters across the Channel. Giles is in regular touch with Tertiaries in Sweden, several brothers have been to stay with the Carmelites in Bruges and new links are growing with Anglican churches in Antwerp and Switzerland, as well as in Luxembourg itself. We hope that this Continental (and ecumenical) role will continue to grow.

Canterbury seems also to have many links with young people. Andrew Philip's youth club work and Intermediate Treatment leads him into such diverse activities as roller skating, disco's and closed-circuit TV, while many other young people come to the friary to make good use of his friendly ear. The friary has also been used for seven pre-confirmation quiet days by pupils from the King's School in Canterbury, S. Edmund's and Dover College, while brothers have made visits to other schools such as Sutton Valence, Tonbridge and Shoreham Grammar. Terry Cyprian also participated in a Christian teaching week at Queen Mary College in East London, where Cardinal Basil Hume was the keynote speaker ; during the week, Terry was made conscious of how the church in today's academic communities can be very much in a diaspora situation. Andrew Philip has now completed his second year of Clinical Theology.

At the same time as we bade a sad farewell to Bernard, we welcomed Adrian to the friary. He makes a valuable addition to the team here, and has already taken a retreat for Companions at Westgate. New openings for ministry at the Cathedral are coming his way. Another new arrival looked forward to is that of Stanley, from Glasshampton. John-Baptist's solitary life continues to strengthen us all : sometimes we prepare for a major feast by a mammoth liturgical vigil in his chapel, followed by an equally mammoth Lasagna.

The Friary continues to be much used as a meeting place by groups as diverse as Amnesty International, the deanery clergy, social workers and the local Julian group. It is also a particular joy for the brothers to be able to celebrate a weekly eucharist at Greyfriars on Wednesdays at 1.00 p.m., to which many local friends come along. There is usually a picnic lunch afterwards. Greyfriars is thirteenth century and built over the River Stour : it is a living link with friars of bygone centuries. We think their shades rather approve of the holy hubbub, the prayers and the picnic.

From Alnmouth we hear the following news :

Movements

As most of you will know by now Brother Derek had to relinquish the Guardianship because of his illness and Brother Jonathan was elected in his place. You will all be glad to know that Derek is now back at the Friary and seemingly very well. He is Librarian and exercising an important ministry in the Friary. We are very grateful to the sisters and especially to Sister Pauline for looking after him so well, after he left the RVI Hospital in Newcastle.

Brother James left Alnmouth in January for North Wales and Brother Wilfrid after many faithful years at Alnmouth is now working at S. Margaret's School, York, though still attached to Alnmouth. Brother Gregory also left us in January for Heathfield, Ashton-under-Lyne. Brother Marcus joined the family in January and is currently responsible for the re-decoration of the inside of the Friary which it is hoped will be undertaken this year. At the time of writing the Narthex is looking very glorious in its new paint. Brother Edmund arrived in the middle of March, together with Brother Christopher Paul. In April we look forward to the arrival of Brother Graham. Brother Hugh left us in early March for Dar es Salaam for three months and Brother John Derek will be on the move in May—to the Pacific for the First Order Chapter and some holiday in Australia. Brother Jonathan arrived at Alnmouth on 27 January to a warm welcome from the brothers, and brought the snow and therefore was well baptized into the Northern climate !

Future Plans

It is hoped that in future the principal ministry at Alnmouth will be concerned with Spiritual Renewal : a place where individuals and groups can come to renew and deepen their faith and discover something of the purposes of God for their lives. We hope in 1979 to provide a programme of conferences, discussions, weekend activities, retreats, etc. and that individuals, parishes, student and youth groups will come to share our life or have their own organised programmes. The brothers hope to make what has recently been the dormitory into a Conference/Guest Room during the course of the summer. There will be room in future for about twelve guests which, with twelve brothers, will make a right balance. It is hoped that individuals and groups who want to come to Alnmouth this year will book soon and it would be helpful if people were to make their bookings in good time for next year so as to avoid disappointment. The programme for next year will be issued during the autumn so that again people will be able to decide early on what events appeal to them. The brothers hope to have an up-to-date mailing list and it would be appreciated if you wish to receive details of events, etc. that

you send a card with your name and address ; and if you have friends who would like to be included on the list, their name and address as well.

Visits Past and to Come

We have been glad to receive visits from many student groups recently especially those from Newcastle, Durham and Dundee University. We were glad to welcome the Bishop of the North West Territory in Australia in March and look forward to visits of the Archbishop of York and the Bishop of Durham in the summer. At Christmas-time there were two very successful parties for local friends and in the week of prayer for Christian Unity a service and meeting was held at Alnmouth and was very well attended. In Holy Week, Greystoke College made their annual Retreat at the Friary. There is a full programme of visits planned for the summer—please note that the Open Day is on 1 July at which the Provost of S. Nicholas Cathedral, Newcastle will be the principal speaker. The Franciscan Rally will be held at S. John's Church, Newcastle on 21 October. Further details will be available later.

Other Things

Jonathan has been appointed by the Bishop to the Diocesan Synod and attended his first meeting in March. He has received much help and support from local tertiaries, Companions, friends and clergy.

From S. Francis House, Liverpool, Brother Edgar writes :

Brother James William joined us in January and seems to have been working hard in the house ever since his arrival. Brother Richard Alan left us in February and has now withdrawn from the noviciate. We are grateful to him for all he gave to us and for his ministry to those in different kinds of need. We wish him well for the future. Brother Cuthbert will, we hope, be part of the family again by the time these words are being read. He has been spending some time at Glasshampton.

During his stay here last December, Brother Geoffrey visited our Roman Catholic brothers, spending part of a morning with the Conventual Friars and being taken from there to have lunch with the Friars Minor. He was warmly welcomed at both Friaries. An equally warm welcome was extended to Brother Harry and myself when we were invited to the Monastery of the Poor Clares during the Week of Prayer for Christian Unity. Much interest was shown in our Community and we felt privileged to learn a little about the Monastery and its life. After praying together, S. Clare's blessing was sung for us.

From the Belfast Friary, Brother Kevin writes :

Life in Belfast continues to be full and demanding as usual. In the coming months we look forward to a large number of guests and our house diary is evidence of an increasing call on the house for engagements all over the city and throughout Ireland.

Harry Magee joined the ranks of our Third Order in March. This brings our small T.O. family up to the apostolic number. We thank God too that several new companions have joined our Franciscan family and that this family is now spreading out across the whole country.

The brothers have now taken a foothold across the border in Co. Westmeath. Brother Hubert is going to Wilson's Hospital School, in Multyfarnham on 1 April. The community in Belfast have been visiting Wilson's Hospital for five years now and when this invitation came it seemed right to be involved that little bit more with the school. If Hubert likes it there, he will return after the summer vacation. Do pray for him and the growth of our work here in Ireland.

I now leave Brother Augustine and Brother Hubert to add a few words.

Brother Augustine adds :

When I first came to Belfast towards the end of October, it seemed as if there was a lull in terrorist activity. Indeed there was, and in early January the faces of people in busy streets looked happy and relaxed. Over the recent weeks, however, there have been a number of incidents in which people have been killed. The worst has been that in a restaurant when a napalm-type bomb killed twelve people. Grief came to the people of Northern Ireland and only confirmed suspicions that violence had not come to an end.

The social, political and religious situation is complicated, but here are a few bare facts. Eire, the Irish Republic (otherwise known as Southern Ireland or simply 'the South') is an independent country and not a part of Great Britain. There is a population of three million, ninety-five per cent being Roman Catholic and the remaining five per cent Protestant. Northern Ireland is under the direct rule of the British Government, with eleven Members of Parliament sitting at Westminster. There is a population of one and a half million, with roughly two thirds being Protestant and one third Roman Catholic. The largest churches are Roman Catholic, Presbyterian, Church of Ireland (Anglican) and Methodist consecutively.

It may be an oversimplification to say that most Roman Catholics desire a united Ireland and most Protestants desire remaining within the United Kingdom. Those people, however, who want an Ireland under a federal system of government with Eire, and Northern Ireland independent of both Eire and Great Britain, are in the minority.

So there are paramilitary groups, religious groups and political groups. Trying to understand the situation as an outsider leaves one puzzled ; and saddened that such violence and murder can exist and should persist. This does bring us to the mystery of evil. For the Christian, evil is as much a reality as goodness (Godness) is a reality. Just as there is evil in Northern Ireland, so there is goodness. There must be, for wherever there is evil, God is there using every sin and every foul deed as an opportunity from which good can come.

It is with this in mind that the Christian must try to live in Northern Ireland, or anywhere else for that matter. It is not always easy to see God working in this way, but it is also not difficult to see so much goodness.

The Irish people—whatever people say about their temperament—are kind, hospitable, welcoming and generous. And also important is the Irish sense of humour and being able to see in it the sheer Irishness of the situation !

A Note on Marriage Encounter from Brother Hubert :

Brother Augustine and I shared in a Marriage Encounter weekend especially arranged for members of the Church of Ireland at Castle Erin in Portrush. Those

who are not familiar with this movement may be puzzled that two friars should be involved in such a weekend. It is a movement which began in the Roman Catholic Church and has spread widely in the United States, Australia and other parts of the world. It is interesting to realise that it was our own Franciscan brothers in America who helped the movement forward in the Anglican Episcopal Church of America. From the first members of religious orders have been welcomed at these encounters. Encounter is not for marriages which are in difficulty or are on the verge of breaking down, but for couples who are enjoying a happy marriage. In Encounter couples meet with the idea of deepening their relationship with each other. In the case of members of religious orders the idea is to deepen their relationship to Jesus Christ and to His Church which is His body.

At the weekend to which we went, three couples, two from America and one from Co. Cork in Ireland presented to us very frankly their own experiences in their married life. There were a number of these presentations and after each one questions were asked and the couples separated to write their answers, after which they met together, each couple separately, to discuss their answers. There was a Eucharist on each of the two days and at the second and last day the married couples renewed their marriage vows, priests renewed their ordination vows and Religious also renewed their vows.

Let me end by quoting a passage from a handout we got entitled : ' Our Experience of Priest to Priest Dialogue '.

' The vocation of all of us as followers of Jesus is to live our *yes* to be one with one another and our Father through Him. He is the way to that new life which we were given and called to grow in at our Baptism, and we said *yes* to it in our confirmation and our ordination and we reaffirm it every time we celebrate the Eucharist. The sacraments are celebrations of *who we are*, who we are becoming. The joy of these celebrations comes from the daily living of that *yes* and the experience of becoming more alive as we give more of ourselves to one another and to our Father as Jesus did '.

I could fill many pages about this weekend, but I hope that I have said enough to encourage all who read this to go on a marriage encounter and learn as much as you can about it.

From Llandudno, we hear that :

Life continues to go quietly on in this friary, with very little happening that would seem to call for special mention.

On 7 January, Brother James joined the family, and at the end of January, Brother Barry Alban left us for Glasshampton.

The Brothers and Sisters from this House took their part in the Week of Prayer for Christian Unity in January. The local observance of this took the form of a service each morning in one or other of the churches in the town ; and at each of these we were represented by one or two of the family. In addition to this Brother Vincent was asked to preach on the Sunday night to one of the Welsh-speaking non-conformist congregations in the town (in English however !) Lenten engagements from this friary include a Bible Study Group at Denbigh and a Discussion Group at Cwm led by Brother Vincent. During the last few weeks

Brother Silyn has had quite a busy programme of engagements of one kind and another.

The friary continues to be visited by groups of people, and recently parties came from Howells School, Denbigh (Confirmation Candidates) and also candidates from Denbigh Parish Church. Brother Raphael as a member of a Sub-Committee on Novice Training recently spent a few days in Belfast, which he seems to have found very interesting. He was able to see something of the Companions there and is now busy on the re-organisation of the Companions' structure. Among visitors to the house we have been able to welcome various ladies who while staying with the Sisters at Craigside (a Roman Catholic Community) have had some meals with us. We have a most friendly relationship with these Sisters, and much appreciated a corporate Quiet Day conducted by one of them. Another recent visit that must be mentioned is that of Brother Nathanael, who came over from Harwarden on Shrove Tuesday, together with the Warden of S. Deiniol's Library and another student.

From Compton Durville, Sister Teresa writes :

At the time of writing, snow is still lying in the hedgerows, reminding us of an eventful week when we were snowed in ! We managed to organise ourselves very splendidly by ensuring that we also had with us Brother Derek who was supposed to be convalescing, but was very willing to act as our temporary chaplain, and one of our night nurses, who could not return home to the next village. All in all, we were extremely fortunate, and the novices did tremendous work, ensuring that a path was kept clear for Brother Derek and his crutches.

Work has been going on in the convent since October, installing first a new water and heating boiler and then carrying out multitudinous fire regulations. The work is almost completed and we now have a fire escape at the back of the house, where Sister Agnes plans to sunbathe. Sadly, the vine has had to be severely cut : it is known to be over two hundred years old and we hope it will survive its pruning.

Sister Leonore became a member of C.S.F. on 10 March, having transferred to us from the Sisterhood of the Epiphany after illness had prevented her from being with her former community in Bangladesh. Sister Joyce is returning from California in early June, in order to take up her responsibilities as Novice Guardian in the European Province. We look forward to having her back with us after four and a half years in America, and are grateful to C.S.F. in the American Province for making this possible. Sister Teresa then relinquishes the novices and remains on as Guardian of Compton Durville. Sister Alison is expected home in July, after a year in Australia, and Sister Catherine Joy is due to return from the United States also in July.

We look forward to seeing many friends at our Open Day at Compton Durville on 3 June.

From Newcastle-under-Lyme, Sister Eileen Mary writes :

Spring this year is proving to be a time of much coming and going, but hopefully we shall settle down and there will be both Sister Lynda Mary and myself at the house by about mid-April. From then on, there are a number of bookings and it

is good to look forward to welcoming guests who have already made visits or whom we have met on our travels. Our circle of friends widens and relationships deepen too, as folk come to regard the house as a sort of second home and value its peace.

I write en route for Guernsey, having just returned from a week on mission at Holt in Norfolk. Sad was the sight when I descended the stairs to our chapel. Damp had penetrated the wall beneath the courtyard and fungus had appeared, so the builders have treated it and cemented, and in the process, not improved the appearance of the floor or side walls. Oh well, it will be nice when we have re-decorated it ! Needless to say, the last few days have been hard going, but it is quite usable now.

Last year on our Open Afternoon, Mother Elizabeth said that she hoped that in due course we might become self-supporting ; in fact we gratefully report that we managed to cover half our expenses from our donations, so this year we are hopeful that we may do better as our circle of supportive friends widens—but I must say the builders estimate came as a bit of a shock !

We plan to have a Garden Party on Saturday, 27 May, starting at 2.30 p.m. and including a Eucharist. We shall be very pleased to welcome readers and hope there will be brothers and sisters of First and Third Orders present, as well as local Companions, in order to make the occasion a very real Franciscan-in-the-Potteries Day, one that is balanced in worship and welcome.

Brother John Charles writes :

PACIFIC PROVINCE Brother Gerrard has been transferred to Brookfield, and Brother Leslie will arrive at Brookfield in mid-March. Brother Alfred has returned from leave and is now stationed at Haruro and is novice guardian for the Pacific Islands Region. Brothers Howard Le Couteur, Harold Bradley and Fred Range have all been made postulants at Brookfield and Andrew Manu at Alangaula. Brother Peter is now at Morris House. Brothers Gordon Austin, Francis Joses and Gregory Ross have withdrawn from the novitiate and Brothers Henry and Donald Andrew have been released from their vows in simple profession. We are sorry to lose these brothers and we wish them well in their new lives.

We look forward in June to being hosts to the First Order Brothers' Chapter and our own Provincial Chapter a fortnight later. At both of these major decisions will be made and we count on prayerful support as preparations are made and as the chapters meet.

Two new novices have been clothed at Alangaula : Samuel Amoni and Joseph Muna.

I was able to spend Christmas in New Zealand and January with the brothers there. It was a happy visit and a concentrated study week with the novices was especially valuable. During my visit a happy

Third Order gathering was held and we were all delighted to share in the professing of a Tertiary sister and to rejoice with Olga Lawrence who is now in the fifty-first year of her profession as a Tertiary and who is a wonderful link with Christa Seva Sangha.

Please remember in your prayers our sisters at Stroud as they begin their search in the diocese of Newcastle, NSW, for a more commodious site for a permanent foundation. We are all grateful for the wonderful help of the people of Stroud, but it has become increasingly obvious that it is not our final home. The loss of priest brothers from Brookfield means that we cannot maintain a roster from there beyond the end of 1978, but we hope that Provincial Chapter will approve Brother Brian's attachment to the Sisters as chaplain from the beginning of 1979 while he tests his vocation to a more withdrawn life of prayer.

Brother Daniel writes :

As usual on New Year's morning people went about Honiara banging tin cans and bells, etc., making much noise. All Saints being on most routes was a stopping place for many who beat the Church drum and rang the bell. The noise went on all night. It got too much for poor old Francis who collected his mat and bed-sheet and went and slept on the beach. It was no better during the day as the Chinese then celebrated the New Year with a Dragon Dance and many fire crackers.

We have had a small fire in the Crib on S. John's Day ; the side was burnt and Joseph got a very black face, also one of the floor tiles was burnt right through to the cement.

Geoffrey Leonard is making Rosaries, he says he can now make one in thirty-two minutes which is faster than he can say it.

Over Christmas, Patteson House empties, Brother Colin went home on holiday, then Alick, John and Lonsdale all went home for the Christmas break—but our numbers stopped the same, as a dog (now known as Sweep) and three cats (two of which have stayed) took up residence. We all said they will go when the holidays are over and their owners return. But we still have them !

News from Haruro :

After a long time, we are finally getting around to consolidating our life here in Papua New Guinea, from our new beginnings. Even though our family is small we are going from strength to strength and slowly we are beginning to grow. We made two postulants on the Feast of the Conversion of S. Paul—Geoffrey Francis, and Remigius. We also have nine aspirants hoping to come to us in the near future which gives additional hope.

We are pleased to welcome Alfred back to the family after his holiday ; he has now commenced his duties as the Novice Guardian. Brother Comins Romano, who has been with us for the past nine years, will be leaving us at the end of February to go and join the Brothers in the Solomon Islands. He has, during his time here,

acquired his qualifications as an Enrolled Community Health Nurse and has been working at the local Church Hospital for the past year. He will be greatly missed by the hospital staff and by us here at the Friary. He takes with him the assurance of our love and prayers for his new work in Honiara.

Brothers Kabay and Hilarion are both on three months' leave. Brother Kabay, from the Torres Strait Islands, will spend some time with the brothers in the Brisbane Custody to see the life there and to also make contact with his people living and working in Brisbane and to see the problems they have to face in that situation. Brother Francis Damian, who was sent to us for seven months to help out during a difficult period, will be returning to the Brisbane Custody in April when Kabay returns to us. It has been good having Francis Damian with us again and we thank the Brisbane Custody for letting us have him for this period.

There is no shortage of work for us here in Papua New Guinea, the only difficulty we face, at the present time, is a shortage of brothers. On account of this, we find we have to turn down many requests for work in the various parishes. Since the Church in this country became a separate Province, with the creation of five new dioceses we have had requests to open new houses in three of these and because of our present situation, regarding the number of brothers, it is impossible for us to even think about any new work at this stage.

The Government of PNG has now commenced a very large Oil-Palm Project here in Popondetta and this will bring, within the next couple of years, a very large population increase and growth in urbanisation and all the problems that go with this type of rapid expansion. We are sure that there will be many areas of need where we will find some involvement.

By the time you read this, we will have conducted two ordination retreats and Brother Philip our Guardian and Deputy Minister will have made his first official visit, as Deputy Minister, to the Solomon Island Custody; conducted their community retreat and also a Quiet Day for the Melanesian Brotherhood, and be on his way to Brisbane for the F.O.B.C. and Provincial Chapter.

Pray for us as we move on into the future in Faith, Hope and Joy in the Lord.

Since last writing news for THE AMERICAN PROVINCE FRANCISCAN, three new novices have been clothed in this Province, and I commend them to your prayers. All were made novices on 8 December: Stephen Matthias at the Bishop's Ranch, Gopaul Peter in Trinidad, and Seth at Little Portion. After the New Year began, several changes took effect in the placement of friars. Donald Patrick moved to Yonkers, Cyril Stephen to the Ranch, and Joshua Robert and Stephen Matthias to Little Portion. Brother Stephen, who for years was an institution at Little Portion, went West to the Bishop's Ranch.

In March the new postulant class arrives. Oddly enough, not one of them is a United States citizen: two are Canadians, one Colombian, and one Trinidadian. The American Province is truly international at

last with men from all the Americas. We always have been international in regards to Canadians, our neighbors to the north, but now we add Trinidad and South America. Since 1967 our English brothers have been on the American scene and David and Robert Hugh are very much part of this Province.

Jim McReynolds will be clothed on Sunday, 16 April, taking the name Francis Hugh. Pray for his perseverance. Brother Matthew David hopes to make his first profession of vows on the Feast of Pentecost.

Sister Death is calling for Brother Paul, and he sent the following letter to his friends. We feel it may offer some comfort to readers of THE FRANCISCAN.

'This September I will be seventy-four years old. It has been a very happy life. It has been fulfilling and rewarding. God has indeed been very good to me. I have enjoyed the sights and the sounds, the friends and work.

But the last few years I have begun to realise that this journey is a pilgrimage and I long for journey's end. When I was a boy away at school, it seemed the Christmas holidays would never come so I could join old friends and my loving family. And, oh the excitement and joy of the trip back home !

It seems to me that death is like going home for Christmas. God is our all-wise and ever-loving Father and to die is to return home to his love. He is love. His love is a free unearnable gift and given for all time. It is true, of course, that he is also Judge—but he is Judge and my Wise and Loving Father. I can trust his Judgement as I trust his love. And this I know ; he loves me !

In January I had an emergency prostate operation. It was cancerous and the cancer has spread apparently to my whole bone structure and to one kidney. Where else it may be I do not know, and, frankly, I don't care.

I am delighted because I can see not-too-far-ahead that journey's end for which I have waited. My bags are all packed and Christmas is coming ! Whatever time of year God calls me, I will be going home for Christmas. It will be a Merry Christmas. Rejoice with me—and pray ! I love you.

*Affectionately,
Paul S.S.F.'*

The drought in California has ended. Thanks be to God and thank you for your prayers. After two years of no rain, it's lovely to see the grass green and water abundant once again. The brothers in the East have had their share of ice and snow. Brother David was actually snow-bound in the Guesthouse, the snow being almost as high as he is. The shovel brigade of hearty friars dug him out. The great blizzard of '78 will not be forgotten, and Spring seems still a long way off.

Trinidad news has it that Desmond arrived safe and sound, though unexpectedly, at the Friary. The air letter announcing his arrival came a week after he did ! Charles Mahon from Barbados was received as a postulant on 18 January ; keep him in your prayers. Dominic, Dunstan and Isaac will be travelling North in April to attend the Provincial Chapter at Little Portion. We will have all the news then. Mails are very slow even if there is not a postal strike. It will be good to see them and also our West Coast brothers.

Pray for us all.

The Community of S. Francis, San Francisco :

We are very sorry to say ' au revoir ' to Sister Joyce who goes to Compton Durville in June, to be Novice Guardian. She will be greatly missed but, to use a cliché, our loss is the English Province's gain.

Catherine Joy is with us for a few months and has settled very happily into the convent and the culture.

Connie Hartquist was made a novice in March. Both Connie and Lucia attend weekly classes arranged by the Diocesan School for Ministries. Connie is preparing for ordination to the diaconate ; for Lucia, the courses are part of her study while in Simple Profession. Catherine Joy is also taking the classes while she is here.

Sister Jean and Brother Norman Paul and their helpers, are delivering about thirty-four meals a day as part of the Meals-on-Wheels service in the city—a program which ministers to the elderly, the lonely and the house-bound.

Ruth still enjoys her work with Vietnamese refugees whom she meets and welcomes at the airport and sees on their way to sponsors in other parts of the country.

Cecilia spent two weeks in Arizona, taking a T.O. retreat and fulfilling speaking engagements in various parishes, meeting old friends and making new ones. She added to her ' first time evers ' by flying in a four-seater ' Cessna ' and by crossing the line into Mexico.

A voice came to me which said, There is one, even Jesus Christ, that can speak to thy condition, and when I heard it my heart did leap for joy . . . I saw the infinite love of God.

GEORGE FOX, *the Quaker*.

Fathers and Brothers

Some thoughts occasioned by the Lambeth Conference, 1978

RECENTLY I had the opportunity to visit Guildford Cathedral. It is an imposing building, standing out on its hill above its adjacent town and university. It contrasted strongly with a cathedral I know much better—Canterbury, older and larger, to be sure, but tucked away in a valley, surrounded by its city and overlooked by its adjacent university. Sometimes, walking around Canterbury Cathedral, I have been tempted to think that there were too many memorials, too many reminders of the past, whether beautiful or not. But after visiting Guildford I have a different feel for them. Guildford's aisles are bare and unadorned. They are not cluttered with significant memorials to insignificant people, but in the lack of clutter is a lack of life (or death ?), a lack of history, of the common man. It's nice to walk around Canterbury and see those memorials of worthy soldiers and colonialists, of such people as Orlando Gibbons (who died locally, surely by mistake), of John Pecham, the only Franciscan to become an Archbishop of Canterbury, and even Archbishop Longley (Archbishop *who* ?) : Archbishop Longley, who convened the first Lambeth Conference in 1867, and is so commemorated on his memorial tablet. I wonder, when I see it, if he would have thought that that was the most remarkable thing he'd done. And yet it is that act that was considered most memorable by those who placed the memorial there. And in its way it was a memorable act, for by calling that first Lambeth Conference Archbishop Longley began to give the Anglican Communion a sense of identity.

This year, for the first time, the Lambeth Conference meets as a residential conference at the University of Kent. From the windows of many of the rooms the Bishops will look down on the Cathedral. Perhaps, if they let their eyes stray slightly to the right, they might catch a glimpse of Greyfriars, standing slightly aloof in its gardens, straddling the river Stour. Greyfriars itself is not a very imposing place, though it has a certain charm. Its associations are more important than itself, for it was here that the first Franciscan brothers who came to England settled and built their wattle friary. That was back in 1224, and they arrived on 12 September, a few days before Francis received the Stigmata on Mount La Verna. Perhaps those early brothers would be surprised, too, if they knew that over seven hundred and fifty years later the Eucharist was celebrated every Wednesday in that place by Franciscan brothers.

Surprised, not by the *continuity*, but by the *dis-continuity* which history has created. For those brothers are Anglican, and Greyfriars belongs not to them, but to the Dean and Chapter of the Cathedral that over-shadows it.

In Archbishop's Longley's time, of course, there were no Anglican Franciscans, though other religious communities had been founded by then. But Lambeth Conferences on several occasions have addressed themselves to the regulation and encouragement of religious communities, and due to the need for more detailed advice and consultation the Archbishops of Canterbury and York established their Advisory Council on Religious Communities in 1935. Although this Council is, strictly speaking, to advise on matters to do with communities in the Provinces of Canterbury and York, its advice is sought by overseas bishops and communities. For one of the interesting features of the growth of the Anglican Communion is the growth of religious communities, not only in this country, but in many countries overseas. And just as the church has become indigenous in many countries, so local religious communities have been founded and have become established.

The Society of S. Francis is one of the more recently established of the communities, but it has spread quite rapidly to different parts of the world in the last twenty years. The brothers and sisters of the First Order may be the most conspicuous part of it, but the Second Orders, in their more hidden way, and the Third Order, in its greater dispersion, have made their own particular contributions. The brothers and sisters of the First and Second Orders live and work in eleven different churches of the Anglican Communion, while members of the Third Order belong to several more. The First and Second Orders have members who come from several countries where the brothers and sisters are themselves not working, while the Third Order has also moved across ecclesiastical boundaries, having members who belong to the Methodist, United Reformed and Roman Catholic churches in this country, and also to the Church of Sweden and the Old Catholic Church in Germany. Like the Anglican Communion the Society has various anomalies, especially in its origins and in its organisation. Together with the Anglican Communion it has to contain members with different viewpoints and opinions, it has its tensions and weaknesses.

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The origins of the Society are difficult to describe. It is easy for us in England to think that S.S.F. began with Brother Douglas and Father

Algy, but no history of the Society has yet been written because no one has yet really sorted out all the different strands of development. It is worth remembering that in fact both the Community of S. Francis and the Order of S. Francis (which became the American Province of the S.S.F.) were founded before either the Brotherhood of S. Francis or the Brotherhood of the Love of Christ, and that Father Joseph, the founder of the O.S.F., is still alive. S.S.F. today is an amalgam of various strands of tradition and community life. These add to its interest, but almost defeat a clear exposition. It is also important to note that S.S.F. inherited in different ways some of the work and ethos of the Society of the Divine Compassion and the Brotherhood of the Holy Cross. Glasshampton, and therefore the life and spirit of its founder, Father William S.D.C., particularly has influenced the brothers of the European Province. It is also worth noting that the *Principles* of the First and Third Orders of the Society are those composed in India for the Christa Prema Seva Sangha by Jack Winslow and others, who were never members of the Society itself. A strange inheritance, indeed.

But this strange inheritance may be what gives the Society the ability to explore and to grow. It has never had the 'blessing' of a founder who structured it, ordered it, and guided it. It is Franciscan, gospel-centred, following its inspirations without a haversack of tradition on its back. It is also free to learn from its environment, from the cultures on which it impinges, from those who speak to it. Where would we be without the persistence of those who persuaded the community to send brothers to Papua New Guinea, or indeed to Zambia, or other countries? Today the Society can regard itself as a multi-racial and international community, but that development has only come about because of the influences on it from both inside and outside the community.

The *internal* influences may be described as cultural. That is, the Society has always drawn its membership from a wide cross-section of society; it has always had members who came from countries other than that in which it was working; and it has drawn from a broad background of churchmanship within the Anglican church, and many of its members formerly belonged to other denominations. Thus it has both a genuinely catholic and ecumenical vision, not grafted on, but springing from its inner resources. But the most important internal influence on the Society may be its *Principles*, that short document which sets out the guidelines for its life and which is read in the community houses at

regular intervals. That document, as mentioned above, was written in India by Englishmen who were attempting to create there an expression of the religious life which was authentic for their conditions in India. It therefore transcends the narrow needs of one culture or one country, or even one age, because it tried to marry the insights of western Christian patterns to the traditional Indian concepts of monasticism. Perhaps that is what gives it its force, even today, and in many different places.

The major *external* influence on the Society is its continual confrontation with the church and the world at large. I use 'confrontation' not in the sense of aggressive retaliation, but in the more gentle sense of dialogue and reflection. The Society is a resource for both the Christian community and for society at large, and therefore it is forced to recognise the needs of the church and the world continually. Apart from the ordinary confrontation that takes place between each household and the community in which it lives, the external ministries and contacts of the brothers and sisters continually force realism and compassion upon them. The requests that have to be refused and the requests that are accepted always prompt the question, 'are we doing the right thing?' And the international involvements of the Society, and the frequent ministries in countries where we have no members permanently resident, also prevent insularity. This is also helped by the interchange of brothers and sisters between countries, and through the experience that those who have lived abroad take with them when they go elsewhere.

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S.S.F., then, like the Anglican Communion, has diverse origins, cross-cultural influences, and a continual conversation with the world in which it is placed. But perhaps its organisation, as well, reflects its origins and its Anglicanism. In some ways it is difficult to define the precise organisation of the Society. Because it is made up of separate communities, who then group themselves in various geographical Provinces with slightly varying constitutions, it is difficult to appreciate who is in charge of what. And the largest group, the Third Order, has a far-reaching organisation extending beyond anything that the First and Second Orders have.

Like the Anglican Communion, the Society is not a monolithic organisation, it is not run by any central secretariat, it just steams along, growing in a rather diffused and organic way as it has reason and resource. And like the Anglican Communion, it reserves the most anomalous

position for its apparent leader, the Minister General. The role of the Minister General has been debated for so long that on the whole it is no longer discussed. What we do know is that the role is primarily *pastoral* rather than *executive*, that he is a link man between the various Provinces and Orders, both in themselves and between them and the church. Executive decisions are made by the Chapters of the various Orders and Provinces, and though the Minister General has a right to attend these and take a full part in their deliberations, his actual power (not to be confused with his 'authority') is very limited. Power, one might say, is related to the disposition of manpower and financial resources. These are all clearly vested in the Provinces, and their disposition rests with the Provincial Ministers and Chapters.

How, then, does the Society respond to the needs of the church in areas outside its immediate scope? Can the Society be readily activated to go to new areas and new types of work? I suppose the answer lies in noting that in the last few years new work has been started in the Solomon Islands, Tanzania and Trinidad, and that twenty years ago there was no work outside England (S.S.F.) and the United States (O.S.F.). The machinery for organising the Society has grown out of the need to create flexible and partly autonomous units, without sacrificing efficiency or the ability to respond to the calls of the world-wide church and society.

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When the Lambeth Fathers gather at Canterbury we hope that some of them will have a chance to visit the Friary at Harbledown. We hope that the Society will continue to reflect the mutual interdependence that they will show, and for which they strive. We will be reminded that the Anglican Communion is no longer dominated by the Church of England, and that the Christian world looks very different when you get away from Europe and North America. We will be impressed by their humility, their love and their joy, and know that there are new insights and lessons for us to learn from them. Perhaps, even, having looked at Canterbury Cathedral they might visit Guildford, and see there one of its very few memorials, a statue of S. Francis. His humility, his poverty and his simplicity, have something to teach us all.

S. NICHOLAS' FRIARY,
HARBLEDOWN, CANTERBURY.

GILES S.S.F.

‘Life More Abundantly’



SOME months ago I happened to see a copy of the *Nursing Mirror* containing an article headed ‘Renal Failure and Haemodialysis—Normal life impossible’. My reaction to that article was ‘Nonsense—a normal life is possible’. Yet I know that a full life is only possible in my own case when on a kidney machine, because I have a loving wife who is willing to give a great deal of time and energy in constant and regular assistance. Therefore we are writing this article in two parts, and we start with Pamela’s.

Part 1

When twelve years ago I was told that my husband (Norman) was suffering from an incurable and usually progressive disease the specialist (by way of encouragement) said ‘Of course there is always a kidney machine, or perhaps even a transplant’. The thought of a kidney machine became an exceedingly black cloud on the horizon, which one hoped and prayed we would never reach. After all we had been told that the disease was *usually* progressive, but I felt that there was no reason why there should not be exceptions—surely the Lord would hear our prayers and prevent the condition from getting worse.

In fact as the years went by there was a gradual deterioration, each successive illness left a stricter dietary regime. First a voluntary reduction in protein intake, then a strict thirty-gram protein diet, and finally a low protein and low potassium diet. We got used to all this and did hospital admissions as routinely as other people went shopping; but finally, just after Easter 1974 it happened. The body could not cope any longer without adequate renal function. Norman was admitted to the intensive care unit one week-end to prepare for an operation which would enable him to use a kidney machine.

I felt that this was the end of a normal life, no more holidays of more than a few days, no freedom to change jobs, and, worst of all, no more Families Camps at Hilfield! For the next few weeks life was too busy driving up and down to the Renal Unit of S. Thomas’s in London to dwell too much on the limitations. Then miraculously Norman began to feel better than he had for years—we could actually go away for a week-end without worrying about whether he would be well enough. Before we knew one end of a kidney machine from

the other the Renal Unit were discussing plans for us having a machine at home. To start with it filled us with horror, it all seemed too complicated and such a terrible responsibility. My reaction to something I am frightened of is to get it over with as quickly as possible. So I went with great determination to master the art of operating the machine.

We knew that the hospital was trying out a new portable machine but looked upon this as a hope for the future. One day, however, when we had been to see our Bishop about installing a machine in the Vicarage, the specialist told Norman that he was sending him home with one of these new portable machines. This gave us tremendous hope.

Learning to master the machine and cope well enough to take it home was hard work and very time consuming. We could not have survived without good friends who were prepared to collect the children from school and look after them until we got home—often after midnight.

With Norman feeling so much better in health, we really looked upon the machine as a great gift from God. I remember feeling very indignant when I told somebody that my husband was on a kidney machine and they replied ‘ Have you not tried Spiritual Healing ? ’—I really felt that God’s answer to our prayer was the machine.

We took the machine home with great determination to lead a normal life. Norman was going to continue his work as Parish Priest and as Ecumenical Officer of the Diocese. To begin with we did the dialysis in the daytime, three seven hour periods—now reduced to six hour periods—each week, with at least one hour’s preparation and an hour of clearing up at the end. This made such a hole in the week that we started to do the dialysis at night, and have continued to do so since.

For my own peace of mind I always get up every few hours to check the machine. Having had four children, I thought I knew all about tiredness and sleepless nights, but the tiredness I experience now is infinitely worse. One appreciates the nights without a dialysis more than one can imagine. We can go for weeks without any trouble, and then sometimes we have several weeks with a crisis each dialysis. Some of the crises can be very frightening and leave the patient feeling extremely unwell. Apart from the responsibility and the tiredness the most difficult thing is the strict discipline required. It really is a life

and death routine, so one cannot decide to skip a dialysis. The only freedom one has is to juggle with the days, but three dialyses must be fitted in to the period Monday to Friday.

Although life can be difficult we also have many joyous moments. When we had had the machine home just a few months, we took it to the Families Camp at Hilfield. The Brothers made available a room in the Friary, and our friends looked after our children in the Camp on the nights Norman dialysed. This gave us a new sense of freedom. We have been to three families camps with the machine ; it is an incredible upheaval, but very worth the effort. Norman tows the caravan and I drive behind with the machine and all its necessary equipment—which is quite considerable.

In a wonderful way, having the machine seems to have brought a new dimension into our lives. We have been given a quite incredible ability to cope with all kinds of crisis and through it all maintain a great sense of joy. The joy of wonderful supportive friends, an unshakable faith and a feeling that we can help others through our experience. Our children have accepted the situation as quite normal. I feel I can sum it all up with the comment of our nine-year-old daughter Katrina ; who having heard reference to the disability of Renal patients said, ‘ We lead a normal life in spite of the machine don’t we ? ’.

Part 2. The Recipient !

I feel that I should start where Pamela started—when life on a kidney machine loomed as a very dark cloud on the horizon. Yet I must confess that from 1969 to 1974 my energy level had been rapidly dwindling ; to walk a few steps was an effort, severe headaches were almost continuous, and sickness occurred practically hourly. Then quite suddenly, it was Easter 1974, my Consultant in S. Thomas’s said ‘ We have come to the end of our road, you must go into the Intensive Care unit and we will try Peritoneal Dialysis. If that is effective we must move to full Haemodialysis ’. (Peritoneal Dialysis consists of popping a great tube straight through the abdomen into the peritoneal cavity and washing through with warm saline every hour continuously for twenty-four hours).

Twenty-four hours later I was amazedly saying to the consultant that I felt better than I had for the past four *years*—it was like a new lease of life ! This was true, and although about three months were to pass before I reached that point again (when first on a kidney

machine there can be dizziness, sickness, and often loss of consciousness due to changes in blood pressure) I realized that being on full dialysis would mean an entirely new quality of life—and it has ! Further, by dialysing at night, not only have the days been set free to continue my work both as Ecumenical Officer and Vicar of a Parish, but also it is possible to enjoy life with family and friends again. I ought to add that I have also now been alive for three years longer than I would have been without the machine.

Of course we still keep a life-line out to S. Thomas's Hospital. Literally in fact, for it is recognised that we never dialyse without a telephone in the room with the kidney machine, and there is a ' Hot line ' direct to the Renal Unit at the hospital which is manned day and night. It is perhaps of interest to note that there is a very different atmosphere in the Renal Unit as compared with any other ward in the hospital. I remember the shock I had when I was first taken into the Unit after the operation to fix a ' shunt ' into my leg. When I awoke I found that I was apparently in entirely feminine company ! Ladies to my right and left, and in the opposite bed also. As it happened there were three other men present, but it was a salutary reminder that we were at that Pauline point where male and female no longer have significance. Interestingly too, staff and patients are always on Christian-name terms, which is understandable when the relationship is not one of days or weeks but of years—and at constant life or death level.

This difference in atmosphere in the Unit was made startlingly clear when on one occasion both the main and auxiliary power supplies failed and all the machines came to a halt. All the machines promptly started alarming in frantic sound and the four staff on duty (all are fully qualified S.R.N. and of Staff Nurse or Sister status) started rapidly to disconnect the patients—essential before blood starts clotting. But as soon as the first patients were off, straightway, in nighties or pyjamas those patients leapt round to help with the others !

At the same time it is only honest to note that there have been quite a number of crises at home also, and without Pamela's continued help and expertise my situation now would be very different. Likewise without the supportive strength and help, particularly in prayer, of many friends (especially of S.S.F.) I doubt if I should be here now.

Here I should add that for years now—from wartime onwards—I have been strengthened through the Church's ministry of Healing, and

realise how greatly this aspect of Our Lord's continuing work amongst us has been neglected by many in our own Church of England. Happily I have been able to assist a number of groups studying afresh the ministry of healing. Only last week (I write this in Lent) a positive side of my own position was emphasised when I was asked to give an address on 'Christianity and Suffering' in a nearby Deanery. The Chairman, before his introduction, asked if he might mention that I was on a kidney machine 'Then' he said, 'they will know that you speak from experience'.

Certainly this 'experience' is a continuous and salutary one. I dialyse three nights a week, and often it requires a very considerable act of will, when both of us are very tired, to go through the hour-and-a-half of preparation of the kidney machine and the difficult business of 'connecting up'. This last can be the painful part. Initially patients were connected to their machine by two tubes (one arterial, taking ; and one venous returning the blood from the body) through a shunt in the leg. The shunt has to remain an open wound and therefore has the disadvantage of becoming infected or of clotting. For this reason most patients now undergo an operation on an arm to provide a 'fistula'—an artery sewn into a vein. Connection to the kidney machine is then made by canulae, two large hollow needles (one arterial, one venous) inserted through the flesh into the vein. The advantage here is that when the needles are removed and bleeding stops, the apertures seal and no seat of infection is left. Also it is possible to take a proper bath or to swim (not so with a shunt !).

The off-putting aspect of a fistula is that in order to insert the canulae, first an injection of local anaesthetic is necessary at each site, then the two large needles have to be inserted, hopefully into and not right through the vein. All of which can be a tedious operation, and not too easy at midnight or one a.m. (We have come to appreciate the B.B.C. World Service on radio which is broadcast throughout the night !). When the canulae are in situ they are then linked by tube to the machine and ones life-blood begins to flow out with all its impurities, and back fully purified again. A forty-eight hour reminder of the shortness of ones life-line !

Yet I must end on a happier note. A good summary of the Mission of the church—and of every Christian—is I believe given in four words 'Presence, Service, Dialogue and Proclamation' (cf. my report for the British Council of Churches on 'The Community Orientation of the

Church ’). If this is true then the very *Presence* of each one of us is valuable, especially if others can recognise the power of Christ, as S. Paul reminds us, through our weakness rather than any strength of our own. *Service* is of value in its reception as well as in the giving of it, as Jesus reminded Peter in the act of the Foot-washing ; and as for *Dialogue* and *Proclamation*, that is partly why Pamela and I agreed to write this article for the FRANCISCAN—‘ Be prepared to give an answer for the Faith that is in you . . . ’. Without that Faith we should not be writing—nor should I be with you now.

March, 1978.

NORMAN AND PAMELA HILL.

Emotional Deprivation: A Desperate Handicap



A FEW years ago it was common place to be told that for maturity of personality we all needed to be loved and to be able to love. The lack of this desirable state was seen to have serious consequences emotionally and spiritually and, indeed, often physically.

Modern psychology and much medical evidence also testify to the enormous importance of stable emotional relationships with parents and siblings during the formative years of life. Such stability not only makes for a happy childhood but it is the very foundation of our adult wholeness in relationships. Those of us who have been blessed with loving parental and other familial relationships can often be unaware of the very serious problems of those who have not been so fortunate.

We know now, *e.g.* that bad or non-existent relationships with mother or father can be the root cause of disordered sexuality, deep-rooted fears, and aggressions, all of which are frustrative of personal freedom.

Moreover, the lack of stable emotional ties in childhood has serious spiritual consequences also. If we are, as a result of such deprivations, uncertain of our own identities as persons then we will be unable to relate to other people or to God because we will not be able to present a real person to the other. Since our spiritual well-being, and, Christians would say, much more than that, depends on our relationship

with God, and since the fellowship of the Church, which is the principal witness to the Gospel, depends on our relationships one to another—the living out of our Baptismal union, it is clear that any failure on a person's part to know himself/herself can have very far-reaching consequences.

In home and family every care must be taken to build up and to maintain loving and responsible relationships between parents and children. Where, for any reason, that is not possible (loss of one parent, divorce, desertion, etc.) competent advice should early be sought on the best way of facing the difficulties created for the children.

In schools and other extra-familial circumstances, a careful eye ought, ideally, to be on the look-out for any indications of emotional disturbances due to this deprivation : showing-off, bizarre behaviour patterns, aggressive actions and language, and undue dependence or isolation. If many of these problems were caught early on some persons would be saved years of untold agony and embarrassment.

In the Society of S. Francis (and other religious communities and orders) we meet these tragedies in two ways that call for great compassion and discernment.

In our caring work the wreckage of this handicap often crosses our path—sometimes most subtly disguised. Over and over again those who are so afflicted will test our sincerity and our love, driving us to the edge of rejection—and doing so, either consciously or unconsciously, in order that they might be able to say—‘ Yes ; they're all the same, including S.S.F. ! No one loves me. They say they do, but in the end they all push me away. They really don't love me at all : they're just like Mum or Dad '. The conclusion of this induced rejection—which can be a very real and actual rejection by some exhausted Guest Master (is it significant that we now have Novice *Guardians* but still Guest *Masters* ?) is that the rejected one doesn't have to try to return the affection he both longs for and fears.

In S.S.F. do we have a special dimension to offer as we face those afflicted with so serious a deprivation ? Yes—surely it is the Gospel of redemption ? And in particular an application of the mystery hinted at in ‘ The Cloud of Unknowing ’ under the term ‘ the Cloud of forgetting ’.* The same mystery of spiritual healing has been restored to us in the charismatic renewal and is known as ‘ the healing of the memories ’. By all means let us make use of expert psychological,

* See Robert Llewelyn : *Prayer and Contemplation* S.L.G. Press pp. 34 ff.

psychiatric, medical and social skills—but let us not fall into the folly and error of neglecting those pastoral skills, sacramental means of grace, and special gifts of the Spirit, which are the Church's peculiar contribution to healing and wholeness.

As we try to deal with the burden such handicapped people place on those who care for them we ought to be marshalling the supportive power of our combined prayer. As we try to be agents of redemption and instruments of peace we will have to be prepared to go even beyond the second mile. Sadly, however, there are cases where people have been so damaged by this bitter experience of rejection that we may have to say, with deep sorrow, that we can help no more.

In the past there were those who sought to escape from the tyranny of an unhappy childhood and its crippling experience into the 'security' of the Religious Life. In almost every community there are, among the middle aged and older members, some whose lives have been stunted by the undisclosed tragedies of childhood. They somehow never fit in. They are for the whole of their time in community 'un-clubbable', withdrawn, never disclosing themselves to their fellows. Some are 'workaholics', others have persistent (but very mistaken) vocations to the 'life of prayer', and some spend a life-time 'doing good *against* people'.

In our present age there is no excuse for not learning fully through ordinary psychiatric and psychological testing whether or not an aspirant has been so seriously handicapped by his childhood experiences as to suggest that he or she ought *not* to be accepted into community. We may, in some limited sense be a 'therapeutic community' but we are not a psychiatric clinic and we are foolish if we ignore the distinction. Above all those responsible for the selection and formation of aspirants, postulants and novices in religious communities must clearly understand that a chronic handicap of this nature will stunt growth to maturity, inhibit the growth of wholesome relationships, and render almost impossible normal development in the life of prayer.

One of the saddest by-products of this serious handicap is made all the more heart-breaking when it is manifested in a confusion of the 'value' my community places on me with the office I hold or do *not* hold. It is necessary for all of us as we grow older to desire more than ever that grace of humility which enables others to increase, to replace us, as we decrease. That grace we will not have if we are unfortunate enough to feel rejected because we are not chosen for this

or that office or function. In middle age expert counselling is often needed and skilled psychiatric help, as with reluctance reality is faced, and we find behind the façade of years a resentful, bruised and damaged child. Here, too, as with some of our guests, the real answer is the application of the Gospel promise of wholeness, life, and healing of the kind which only Christ as Lord can give.

Spiritually, as for all of us, but with a particular persistence and gentle firmness, those who suffer from this kind of handicap need to be led to an ever-increasing self-knowledge which should issue in the right kind of self-love, based on the 'value' God sets on us ('he *loved* me and gave himself *for* me'), and in a growing self-acceptance ('Yes, Lord ! I am this man/woman with these hopes, fears, failures, motives, etc. This is me !'), though this never implies total approval of the self we discover. Equally vital to growth is that self-denial which goes deeper than ascetic disciplines (important as they may be) to the root of the dominical command to say 'no' to myself—this self which is contrary to God's will for me : 'Lord, I do not wish to be like this ; I do not want to be harsh, rude and aggressive' (or whatever it may be). But, to rest here is to run the risk of ending in negativity and despair and so I must go on to affirm that new person in Christ whom God intends me to be ; 'Lord, I thank you that in Jesus Christ we see your Love ; make me like him, help me to accept your Love and to show it forth to men'. In some such way as this the emotionally deprived may be led to accept the truth that already in Christ he is accepted in the Beloved, unacceptable as he may be in all sorts of ways. And that is really 'good news'.*

✠ JOHN CHARLES S.S.F.

* See Henri Nouwen's books : *Reaching Out : The Three Movements of the Spiritual Life*, and *The Wounded Healer*.

Love of God

You ask to hear from me why and how God is to be loved. And I reply : 'The reason for loving God is God himself ; and the measure in which to do it is without measure'. Isn't this enough to say ? . . . to begin with, man loves God in a self-regarding way and not yet for himself . . . (but) when God is loved supremely and solely, . . . so that he is himself the reward of those who love him (he is) the everlasting reward of everlasting lovers.

SAINT BERNARD OF CLAIRVAUX.

Sounds in Silence



I AM writing on my present doubts and difficulties concerning my handicap. I do not find it easy to express these but I will try and make myself understood. The most important thing I have overcome is the inability to talk ; for this I am grateful to my parents

because it was they who obtained for me a pair of high-quality hearing-aids. Deafness directly affects communication and even with the help of my hearing-aids communication is still a great problem to me. I find that people think that once I am wearing the hearing-aids then I am able to hear like an ordinary person but—sadly—this conclusion is wrong. Everyday I am faced with a challenge when I mix with ordinary-hearing people and coupling with this, the fact that I suffer from dizzy spells and tinnitus (which is a name for extraneous noises within the ears) I have at times tremendous difficulties in socialising with people. There are many times when my self-confidence has been shattered.

One thing I am usually more aware of than anything else is the inescapable feeling of isolation. At a party where there is a room crowded with people—the music is amplified at full blast and people are dancing merrily or talking in small groups—the background noise is tremendous. It is virtually impossible for me to hear my friends talking and the best thing I can do is to lip-read. Then I find that people cannot understand or hear me and this is a result of my handicap. My hearing-aid amplifies the sound at a level that will make me hear, and in a party the noise is so excessive that it completely blots out my speech and as a result I am unable to tell whether I am speaking at an audible level, or whether I should correct it. Then eventually I find that communication grinds to a halt and people walk away and have a conversation with someone else. There I am, surrounded with people alone and isolated—no one to talk to and no one now bothers to come and speak to me—I can hear nothing, not even my own voice, but only distinguish the music by feeling the rhythm of the beats. There I stand in the midst of people and watching them talking and laughing, and some dancing ; yet I feel left out of the party. I am faced with the same problem in a public house at work during the lunch hour. I try to listen to one gentleman speaking and then suddenly someone else makes a remark and there is a roar of laughter. Patiently I let

the laughter die down and then I ask someone next to my side to repeat the remark ; someone else starts to talk quickly and I miss that until finally I lose the whole conversation. There and then I try to catch and follow what was being said and to make sense of the conversation but I have lost it, for good. Suddenly I feel no longer part of the group. The only time when I enjoy being at the local public house is having a game of cribbage, but apart from this I now rarely go there ; instead I stay behind at the office and continue with my work and then I spend the rest of the lunch-break reading the daily paper.

All my life I have felt from time to time that I was in a prison-within-a-prison and I was trying to get out. It was this feeling that gave me the determination to find the way of communicating with others. By wearing the pair of post-audio hearing-aids I know that I have come a long way towards making that determination become real. Yet I still find it frustrating when people 'talk down at me' or I am being laughed at, or shouted at to make me hear—and this attitude (which I notice to be most common when with my own generation) creates a barrier between me and others. There are a number of people who regard me as being unsociable because I do not join in a group ; as taking life too seriously because I know very few jokes or that I do not understand them even though I do have a sense of humour once I can see the funny side after some explaining ; as being a burden, because I do not always hear and that I ask a person or a friend to repeat what he was talking about. The point I am stressing is that the co-operation of others is invaluable but the trouble lies in misunderstandings through mishearings of what I thought I had heard. As a result certain people treat me like a fool. The situation becomes so embarrassing that it makes me feel uncomfortable to speak for fear of further humiliating incidents. This is why I am reluctant to mix in a group of new people and friends in order to avoid making a fool of myself.

In the early summer of last year I had a test on my ears to see whether there were any changes in my hearing loss. It was carried out by the use of an audiometer. (This is an electronic instrument producing pure tones ; the intensity of the notes produced can be altered and this is measured in decibels. I wear a pair of earphones which are connected to the audiometer. Then each time a sound is heard I press a button to trigger the light. The consultant then records the measurement on

an audiogram. When the test is completed, the audiogram shows how much hearing loss recorded). Afterwards when my audiogram was finalised I was asked to repeat the words which were replayed from the tape recorder. This test showed the number of words I was able to hear distinctly by listening with my hearing-aids. With the right ear I was able to repeat two words out of ten correctly and the rest I mistook for other words ; I heard and said five words out of ten with my left ear. I think this gives a crude picture of my limitations and it shows the number of words I am capable of hearing without any oral lip-reading ; this proves how easy it is for me to mishear words so leading to some misunderstanding. Therefore, it is absolutely vital for me to lip-read as a more accurate guide to listen to the speaker—otherwise I would lose the thread of the conversation.

People do not think of me as a deaf person. This is helpful for it gives me self-respect. My own people, close relatives, friends, and those with whom I work sometimes forget that I am deaf ; I am grateful for this—it means a lot to me. I have spent the greater part of my life in overcoming the impediments in my speech and now I am able to speak as near normal as any ordinary person. Even to this day I am still making some improvement ; as I learn and progress the gap is closing in my English. All this has been made possible with the use of the latest hearing-aid models. Yet this very progress makes others forget something essential—that I am deaf with partial hearing ; as I improve my English they automatically think it is my hearing that is growing stronger, for the hearing-aids are worn neatly behind the ears and are therefore not easily spotted by people ; but unless I explain to them—they do not seem to realise that it is the rapidly advancing improvement of the modern hearing-aids that is making me hear more clearly. In effect because I speak only in the way I hear, the hearing aid is one step further in making me talk more clearly, but, now and then, I still have to be reminded to pronounce my ‘s’ or some other consonants like ‘h’, ‘x’ and ‘t’ and also to finish the words properly such as ‘ed’. This is because with my nerve-deafness I do not hear the higher frequency or the softer syllables and sub-consciously I speak without the consonants that I do not hear. As a result this causes me to make mistakes in my grammar.

The drawback with hearing-aids is the background noises created in crowds of people where I can hear voices but cannot distinguish the words. It is wrong for such people to think that my hearing is

'better'—because I still have to speak to one person or lip-read to one speaker at a time. The only difference is that I have greater understanding and greater use of vocabulary. When people start to forget or start to assume that my hearing is growing stronger, their co-operation grows less and they begin to speak too quickly or mutter while they are working and their faces looking away from me, or they are talking too quietly. There are some people who in a conversation think that I stare at them but they do not realise that I am only lip-reading as I watch their faces. The situation is further worsened when I can tell that they are fighting an instinct to shout only because I could not quite hear them. This causes friction between me and others. I find that as a result of the friction (created through misunderstanding between people and me) is that I soon become avoided. Again I sense the haunting awareness that there is still a barrier. Yet to think that I had to struggle for years with my handicap and even now I go to work I still have extra tutorial lessons for English—and then to find that I am snubbed by those who do not understand leads to a feeling of sheer frustration which is almost too great to be described—it is as though there is that feeling of isolation and despair. I often wonder with doubts in my mind whether I have broken through that barrier of silence—a stone-wall in front has not fallen away from me—I lapse back into that world of silence and that inescapable feeling of isolation. 'Have I mastered the communication barrier?', that is the question I ask myself.

The occasional dizzy spells which I suffer from are caused by the damaged balance organs in the inner ears. I was told by a specialist in Harley Street that the damage to the cochlea is permanent and there was no known treatment for it. At that time I was fifteen years of age. My reaction was that for years the suspected feeling, that there was something else beside the nerve-deafness, had come to an end and the mystery solved. At least the important thing was that I had found out the cause of the spells. It answered a few unsolved questions. Whenever I walk in the dark I find that I lose my sense of balance; if I close my eyes while standing I lose support. Furthermore I find that I simply cannot walk in a straight line and as a result I walk into objects like an armchair or knock the corner of the table sending everything rattling or walk into the side wall of an entrance doorway. Therefore where people rely on their inner balance system I have to rely on my balance physically, that is I depend on my eyes, as well as

my ears, body, arms and feet. Once or twice a week I have a spell which is like some form of vertigo where there is a sudden loss of balance and I either have to sit quietly or lean against a wall for support and wait till the worst has passed over. The dizzy spells can be caused by catarrh which bring pressure on the ears when the sinus tube is blocked—this leads to pressure building up heavily in the ears and finally aggravates the balance problem. The dizzy spells can be brought on by noises ; a sudden change of sound which seems to knock me off-balance or a contrast from the volume output of sound—if for example, one thinks of a room filled with music to that of the silence outside, there is a sudden change of pressure which tends to upset my ears. Even a single sound may suddenly trigger off the problem. The sound is sharp and almost like a dagger through my ears which produces an effect that makes me feel as though I have fallen backward. It is important that I have the same level of volume in both hearing-aids to help to alleviate the balance trouble, otherwise if I increase more power in one aid or wear one hearing-aid, I feel lop-sided and it can aggravate the trouble. This can be brought on when I am tired or when my hearing seems so distant and far away—the voices and sounds begin to echo from the distance but are so near and I try to concentrate and distinguish what has been said ; then I hear a sound (or someone speaks) which is sharp and clear so that it is almost like a mild shock as if I had been hit on the head. When I have extraneous noises in the ears, sometimes in the left ear or in the right, that certainly does not help. This is known as tinnitus which is common with the deaf and those with ear troubles. It is like a strange whirring sound or at times it is like a high pitch note, which goes on for an eternal period, or it is like a continuous humming sound, or it is like a clicking and grating noise. The effect during or after a dizzy spell is that I become unsteady while walking and I feel a lack of self-confidence. When the spell subsides, I am back to square one—to avoid falling over to one side, I have to find my balance by physical means.

People may think that this must be like ‘ hell ’. Well, I can tell you this much—once I came to terms with the problem, it is surprising how life has been made easier by adapting in a way to live with the limitations.

I hope that by now the reader will have grasped some of the problems and difficulties of deafness. To some extent there is truth in that only deaf people know how it feels to live with the handicap ; thus how to come to terms with it and come out of the lonely silent world. There

is one point where I want to be clear—that I am hard of hearing but not profoundly deaf ; throughout my life however I was always thankful that at least with my severe partial hearing loss I was able to use a pair of hearing-aids.

Yet the circumstances with mishearing and misunderstanding are still a major problem. To solve part of this problem the use of lip-reading is invaluable. This too though has a snag—there are some words in oral lip-reading that can look very similar and sometimes it is difficult to distinguish them. Take for an instance the words : ‘SEVEN’ and ‘ELEVEN’ or ‘SHOULDER’ and ‘SOLDIER’. To me both sets of words sound alike because I do not always hear the ‘s’ sound distinctly enough, which goes unnoticed—but—if someone lip-reads these two lots of words casually and not taking the trouble to speak slowly, then these two words in each of the separate sets, as above, could seem the same.

I find that certain people regard deafness and the slightly distorted speech as some mental condition, and this attitude is disturbing. The trouble is that deafness is an invisible handicap, unlike the physical handicap of a cripple, and it is increasingly hard for a stranger to understand that their co-operation is as valuable as my own effort—in other words that of a deaf person. For it takes two persons to make a conversation. Yet even though I take the challenge day by day to prove to others that I am sane enough to speak even as my hearing loss is invisible—there is one thing which is not invisible—my hearing-aids. Unfortunately when I am aware that there is some form of barrier between people and myself, I sometimes become frustrated with anger or at times I lose my self-confidence because I soon become conscious of the awkward situation.

I believe that it is worthwhile to have some patience which does at times, when needed most, help to bear with this inescapable problem. Yet I know that this is not easy when the situation arises, but even in spite of the sheer frustration and resentment, I find sometimes that I am able to tolerate the difficulty of following others and to make myself understood. It is by self-will and by my determination, when through this feeling of frustration, that makes me fight on and with patience to try and break through the social barrier. Having some patience is sometimes the answer, to withstand this sense of ‘apartheid’—but—again I tell you that it is difficult to feel that way.

STUART CHESSUA.

Services for the Handicapped available within the Community



IN the early part of this year a play was shown on television entitled 'The Spongers' which created quite a bit of controversy. In this play a mentally handicapped little girl was removed, first of all from her loving but over-burdened family to a well run voluntary home by the sea, where she made good progress, and later was removed again to live in the oppressive, isolated surroundings of an old persons' home. Needless to say, the little girl and her family suffered cruelly when each of these moves was made and finally the mother was driven to the destruction of herself and all her children.

Watching that film, it is not surprising that as a member of a local authority Social Services Department I felt particularly challenged and I began to ask myself some searching questions :—' Was such a story impossible ? ', ' Could such bad decisions still be taken and be morally and professionally justified, as they were in the play ? ' . . . Unfortunately I had to answer in the affirmative to these questions for, although our services to the handicapped are to some extent laid down by legislation yet the interpretation of that legislation varies up and down the country. Perhaps this is the price of freedom, but it is a fact that in one area services available to both physically and mentally handicapped people can be excellent and widely distributed, and in another they can be poor, unevenly distributed or hamstrung in availability by pettifogging regulations. The reasons for such variation can be political, financial and even geographical. They can also be related to local pride or prejudice or ignorance, depending on occasions, on the foresight and drive of an enlightened councillor or Chief Officer or the lack of such qualities. This means that the quality and quantity of the services provided need not remain static, and there lies the hope for the future.

Writing for a journal such as this would naturally lead me to suppose that most of my readers will be subject to the influence of S. Francis and therefore keen to play a part in showing compassion to those in distress, and in seeking to provide the relief appropriate and possible in the present age. It is important to know what services should be available to handicapped persons so that friends and neighbours may be made aware of what they could rightly expect. Others may wish to

join groups which can advance the growing movement for improved services.

Here, then, are the services which should be available :

A. From central government

1. Department of Health and Social Security

- (a) *Mobility Allowance*, to enable handicapped persons to travel from place to place with greater facility.
- (b) *Attendance Allowance*, for the relatives of severely handicapped persons who are required to give a nursing service by day or night.
- (c) *Supplementary Benefit*, a means tested benefit to bring low incomes up to a minimum standard ; this may also include special allowances for heating, laundry, diet, rent and rates.

2. Department of Employment

Advice from the Disablement Resettlement Officer to handicapped persons as to further assessment or training in order to find the best possible sphere of work.

B. From the local Health Authority

Hospital treatment, medical and consultancy services, nursing care, physiotherapy, speech therapy, rehabilitation and certain aids like wheelchairs, walking frames, etc.

C. From the local authority

1. Housing Department

Purpose-built flats and houses where disabled people can live independently but also take full advantage of communal facilities.

2. Education Department

Special schools for handicapped children with regular in-built medical assessment and treatment services to enable each handicapped child to develop its full potential.

3. Social Services Department

(a) *Adaptations to property*

Under the Chronically Sick and Disabled Persons Act 1970 the local authority is empowered to assist with alterations

and adaptations to homes that may be necessary to enable a disabled person to live a more independent life, or to make it easier for others to care for him. Before any adaptations to housing, whether Council or private, can be carried out, it is necessary for the handicapped person to register with the Social Services Department.

(b) *Residential homes*

For some forms of handicap a specially built home may be necessary. The local authority may also accept financial responsibility for a handicapped person placed in a voluntary home.

(c) *Day Centres*

To enable the handicapped person to get out and meet others and share in protected employment, leisure and training facilities in order to increase their ability and independence. Such day centres may also provide relief for the family as well as for the handicapped person.

(d) *Telephones*

Local authorities may assist with the installation and/or rental of a telephone if the person concerned meets their criteria, which, unfortunately, vary considerably from one authority to another.

(e) *Aids*

There are many aids, from the simple bath mat to the complex electronic Possum equipment, which may be supplied by the local authority where the need is proved.

(f) *Holidays*

Free or subsidised holidays are frequently provided by a local authority social services department for both mentally and physically handicapped persons. It is always worthwhile enquiring what arrangements your own authority is making for the summer.

(g) *Bus passes*

Free or subsidised passes to enable handicapped persons to travel on public transport more readily are issued by most local authorities these days.

(h) Social work help

I want to write a little more fully about social work help, not because it is more important than the other services enumerated above but because it has to be seen to be running alongside those services and because it is the field in which I am personally concerned. Needs vary tremendously for social work intervention from the congenitally handicapped to those who have become handicapped in later life through accident, disabling disease or old age. The social work task is frequently the delicate one of exploring with the handicapped person or his relatives their innermost feelings about the disablement they are suffering. The traumatic periods for the parents of children both with a severe mental or physical handicap are usually in the weeks following birth or diagnosis. They frequently find it so hard to believe that this tragedy has happened to them that they deny it altogether or deny that the medical staff have told them. Unless they are enabled to give rein to their feelings of anger, disgust, guilt or self-pity they are apt to become depressed or to blame their marital partners or parents. Further difficulties may occur when a child reaches the age for commencing or leaving school and, with the mentally handicapped especially, when the parents reach old age and wonder what provision is to be made for their 'child'.

There is frequently work, too, for the social worker when people become handicapped in later life. The active young husband and father who becomes paralysed following an industrial accident, the bustling middle-aged woman whose life is suddenly constricted by the effects of a stroke, the young married woman who has been diagnosed as a victim of multiple sclerosis—all these and many other similar tragedies need caring and objective discussion if further tragedies are to be avoided. In many homes such discussion is provided by members of the family, by an understanding friend or neighbour or by a priest. Sometimes these are not at hand or are possibly too close to the situation to be able to give ideal help. The social worker's role is to listen, counsel and support and, when no longer required, to withdraw.

D. From voluntary agencies

A whole wealth of services of every kind, from the older, well-established societies whose names everybody knows to new pioneer groups which are forming to meet new needs, are available throughout the length and breadth of the country. They include financial resources

administered by the Rowntree Trust, the excellent schools provided by the Rudolph Steiner Association, the Cheshire Homes for the severely disabled and a host of charitable foundations which represent the special interests of Christian, Jewish and other religious organisations as well as special interest groups to foster services for some particular disease, like the Muscular Dystrophy Group. One of the more positive developments of recent times has been the foundation of social clubs for the disabled, often run by the handicapped themselves but needing the support and practical help with transport of active members of the public. Yet in spite of all these services long waiting lists still exist for suitable residential accommodation and hundreds of mentally handicapped adults still live limited, under-stimulated lives in the long stay wards of the older psychiatric hospitals. Many areas exist where there is no social life for the handicapped which one or two people with initiative, organisational ability, a few friends with cars, and the use of a church hall, could do much to alleviate.

Over the last twenty-five years advances have been made in providing the best services for the handicapped and their families within the community. It is true that we have moved away to some extent from the old desire to hide what was considered unpleasant or abnormal, yet a degree of discrimination is still practised against the physically handicapped in the inaccessibility of so many of our public services and buildings (just look at so many of our public toilets, for example) and against the mentally handicapped by the embarrassment which so many people still feel in their presence. While categorisation is to some extent necessary in order to ensure that the appropriate service is given to each person, yet we need to avoid the easy habit of grouping people under labels. First and foremost, handicapped persons are individual men, women and children with a dignity and a personality of their own. They do not look to us for sympathy but for equal opportunities to develop their full potential like any other members of society. In my opinion there is still plenty of room for the outreach of Christ and S. Francis to these fellow members of our society.

O. B. WELLS.

Topical Note

Let your imports be more than your exports, and you'll never go far wrong.

DOCTOR SAMUEL JOHNSON.

Books Received

The Reviews Editor gratefully acknowledges the receipt of the following publications, and it is hoped that a review will be published in a future edition.

Christian Marxist Dialogue, by *Peter Hebblethwaite*, D.L.T. ; **The Desert a City**, by *D. J. Chitty*, Mowbray ; **Come Holy Spirit**, by *Ramsey and Suenens*, D.L.T. ; **Holy Spirit**, by *Michael Ramsey*, S.P.C.K. ; **The Marriage Service**, Series 3, S.P.C.K. ; **Life of Christ**, by *William Barclay*, Mowbray ; **The River Within**, by *Christopher Bryant S.S.J.E.*, D.L.T. ; **The Other Side of Silence**, by *Morton T. Kelsey*, S.P.C.K. ; **The Crucified Is No Stranger**, by *Sebastian Moore*, D.L.T. ; **Face to Face with God**, by *Jacques Loew O.P.*, D.L.T. ; **Doctor S. S. Wesley**, by *Paul Chappell*, Mayhew/McCrimmon ; **A Handbook of Pastoral Work**, by *Michael Hocking*, Mowbray ; **A Priests Psychic Diary**, by *J. Dover Wellman*, S.P.C.K. ; **Summoned By Love**, by *Carlo Carretto*, D.L.T. ; **The Wisdom of the English Mystics**, by *Robert Way*, Sheldon ; **Pilgrims Guide to the South East**, by *David Pepin*, Mowbray ; **Testament of Faith**, by *William Barclay*, Mowbray ; **First Love—A Journey**, by *Leslie Paul*, S.P.C.K. ; **The Monastic Journey**, by *Thomas Merton*, Sheldon ; **Loves Endeavour, Loves Expense**, by *W. H. Vanstone*, D.L.T. ; **A Short History of English Church Music**, by *Erik Routley*, Mowbray ; **Childrens Communion Book**, Series 1 and 2 Rev., Mowbray ; **Childrens Communion Book**, Series 3, Mowbray ; **We Pray Together**, Series 3 Communion Book, Collins ; **A Pope For All Christians**, edited by *P. J. McCord*, S.P.C.K. ; **What Methodists Believe**, by *R. Davies*, D.L.T. ; **She Died, She Lives**, by *George Francis*, D.L.T. ; **Sitting in Judgement**, by *Ulrich Simon*, S.P.C.K. ; **Ultimate Questions**, edited by *A. Schmemann*, Mowbray ; **New Preaching from the New Testament**, by *D. W. Cleverley Ford*, Mowbray ; **Preaching Through the Christian Year 6**, by *Fenton Morley*, Mowbray ; **Simone Weil**, by *S. Petrement*, Mowbray ; **Exit the Devil**, by *Trevor Dearing*, Logos ; **Moral Questions**, edited by *Frank Colquhoun*, Falcon ; **War and Peace in the Worlds Religions**, by *John Ferguson*, Sheldon ; **Theology and the Gospel of Christ**, by *E. L. Mascall*, S.P.C.K. ; **All in Good Faith**, by *Edward H. Patey*, Mowbray ; **Anti-Judaism in Christian Theology**, by *Charlotte Klein*, S.P.C.K. ; **The Rock of Doubt**, by *Sydney Carter*, Mowbray ; **Journey Into Christ**, by *Alan W. Jones*, S.P.C.K. ; **The Song of S. Francis**, by *Fray Angelico Chavez*, Sheldon ; **Bonhoeffer—True Patriot**, by *Mary Bosanquet*, Mowbray ; **More Like Christ**, by *A. J. McCallen*, Collins ; **The Humility of God**, by *John Macquarrie*, S.C.M. ; **Responding**, by *K. D. Smith*, C.L.A. ; **Commentary on an Agreed Statement on Authority in the Church**, by *Aidan Harker O.S.B.*, C.L.A. ; **May I Have a Word With You, Lord**, by *Lennart Karstorp*, S.P.C.K. ; **Svensk Missions Tidskrift**, by *Swedish Missionary Council* ; **The Psalms—A New Translation for Worship**, by *Church of England Liturgical Commission*, Collins ; **The Birth of the Messiah**, by *R. E. Brown S.S.*, Geoffrey Chapman ; **John Mason Neale**, by *A. G. Lough*, Published Privately ; **Inside Out—A Handbook for Youth Leaders**, edited by *M. Eastman*, Falcon ; **In Thy Presence**, by *Father Lev Gillet*, Mowbray ; **We Do It For Jesus**, by *E. Le Joly*, D.L.T. ; **God of the Oppressed**, by *J. H. Cone*, S.P.C.K. ; **The Basic Bible**, edited by *John Rogers*, Hutchinson ; **The Bible—A Pictorial History**, by *Claus Westermann and Erich Lessing*, Mowbray ; **On the Psalms**, by *Thomas Merton*, Sheldon ; **The Old Testament and the World**, by *W. Zimmerli*, S.P.C.K. ; **The Truth Will Make You Free**, by *Rene Voillaume*, D.L.T. ; **William of Glasshampton**, by *Geoffrey Curtis C.R.*, S.P.C.K.

Books

Christian Apologist

C. S. Lewis : the shape of his faith and thought. By Paul L. Holmer.
Sheldon Press, 1977, 116 pp.

If C. S. Lewis has suffered a partial eclipse in recent years (at least on this side of the Atlantic), a number of earnest and learned Americans have been doing their best to make him shine forth again. One such is Paul Holmer.

Writing from a Christian point of view, Holmer displays a wide knowledge of his author's writings, together with a sincere admiration for his views, and happily he avoids degenerating into adulation.

Holmer maintains that C. S. Lewis is 'different'—different, that is, from other writers in the fields of literature and theology; different without slipping into the mire of unorthodoxy. Evidence for this 'difference' is culled from Lewis's space trilogy, from Narnia, from *Till we have faces* and from the poems, as well as from the works

specifically on literary criticism and the books about the Christian faith.

The book is carefully planned, but it is a pity that it contains neither index nor bibliography, both of which could have been useful, even in a short study such as this.

Certain peculiarities of style, coupled with a rather too technical vocabulary tend to confuse the reader at first. (Holmer seems to get into his stride about half-way through the book). When these obstacles are surmounted it will be found that the monograph does in fact achieve what it set out to do: it sends the Lewis fan back to the library shelf to take down and read again with renewed enjoyment the works of his favourite author.

FREELAND.

A SISTER C.S.Cl.

Being a Priest Today

Living Priesthood. By Michael Hollings. Mayhew-McCrimmon, 1977, £1.85.

This is a book which leaves one in no doubt about what being a priest today involves! 'For the priest God must be central to his whole being... Once this centrality is lost, once another love or interest pushes God to the periphery, the whole balance and texture of the priestly life is altered. It could be said that he had not only lost direction but lost the "essence" of priesthood' (p. 44). The author, himself a Roman Catholic priest, says much to help and encourage priests and ministers of all denominations and also those who are considering ministry in the Church. He succeeds in this because he sets out to share very generously and in some

places courageously, with his readers something of his past, of his ideas, of his way of life, *of himself*. He shares some of his experiences of his first curacy in Soho, of his time at Westminster Cathedral, as R.C. chaplain at Oxford and as parish priest of S. Anselm's, Southall, Middlesex. Michael Hollings does not shy away from any of the current problems facing the Church. 'Priest: Sexuality, friendship and love', 'Priest: All things to all men all the time', 'Neighbourliness unlimited' are just three of the fourteen chapter headings. The breadth of vision of this book will interest all who read it.

PETER WALKER

Western Spirituality

The Mystical Journey : A Western Alternative. *By Eve Baker.*

Wildwood House, 121 pp., £4.50.

This book does not seem to fulfil the promise of its title, if, that is, one is led to expect the author to make a case for western spirituality over against or alongside eastern. Her one hundred and twenty-one pages are mainly a personal view of the teaching of S. John of the Cross, against a background of her dislike for the institutions of modern western society. (She stresses S. John's suffering at the hands of his order, but does not make clear that his views on institutional religion were hardly the same as her own). A Tertiary recently

told me how after long talks with a non-Christian who practises T.M., they'd agreed that they were at just the same spiritual stage, but while the Christian was fretting at 'structures', the other woman had begun to search for them. You may find that Eve Baker touches on important and interesting questions—I think she does—but you will have to look elsewhere (or wait) for a reliable picture of Christian or any spirituality, let alone a convincing assessment of the spiritual ills of our time.

A SISTER C.S.Cl.

Controversial Bishop

Cornish Bishop. *By Alan Dunstan and John Peart Binns.* Epworth Press, £2.50.

This biography of Joseph Wellington Hunkin, Bishop of Truro 1935—50, tells the story of one of the most controversial figures among leading English Churchmen of recent times.

Born and brought up in Cornish Methodism, he was ordained to the Methodist Ministry, before joining the Anglican Church, where he was soon ordained to the Priesthood and from which he was eventually to become Bishop of Truro, his home town.

It tells the story of his home background and early life, as a Chaplain to the Forces, in the academic life of Cambridge University, as a Parish Priest, and finally as Bishop.

Certain facets of the life stand out. He became well known as a front line Padre of World War I, where he was twice decorated for gallantry. He was an outstanding scholar, especially of the New Testament, for which he was chosen to be the first Chairman of a Committee of Anglicans and Free Churchmen appointed to prepare for

the New English Bible in the 1940's. This is a part of his ministry not very well known, and for which he receives a warm tribute in the Preface. He was one of the foremost advocates of Christian Unity, especially between Anglican and Methodist churchmen. In this he can be classed as one of the pioneers, especially on account of his own former Methodist allegiance. But he did not live to see plans for unity advance very far.

During his episcopate he was bitterly attacked by a section of the Church Press, both on account of his liberal theology—he was a prominent member of the Modern Churchmen's Union—and of certain attitudes and actions as a Diocesan Bishop, especially in the matter of Perpetual Reservation of the Blessed Sacrament, a practice of which he strongly disapproved. This was a highly emotive issue among churchmen at that time, perhaps more so than today.

During World War II he wished again to serve as an Army Chaplain. But this was discouraged and he became a member of his local Home Guard and a potential combatant in the event of an enemy invasion ! This again marks him out as a highly controversial personality.

In the latter part of his life he became a keen gardener and acquired much expert knowledge. There is reading matter in the book for those who share this interest.

He was one of whom it could be said

that he aroused great admiration in some, great antipathy in others, but never indifference. He had a great gift of friendship with all sorts of people, including some who most disagreed with him.

Not much of the book is likely to make a wide appeal to the general reader. But to the churchman and not least to the student of Church history, it has something to offer, especially in these days of constantly changing attitudes in the Church.

MATTHEW S.S.F.

Who is He ?

Jesus on Trial : A Study in the Fourth Gospel. *By A. E. Harvey.*

S.P.C.K., 1976, pp. viii, 140, £2.95.

In S. John's Gospel much of the account of the ministry of Jesus is in the form of arguments with the unbelieving Jews, so that Jesus seems to be 'on trial' all the way through. In this excellent short book Mr. Harvey shows that this is not merely an impression left on the reader by John's style, but is an important key to the plan and purpose of the gospel. This is far more convincing than appears at first sight, because the modern reader is unaware of the important differences between Jewish legal procedures in the time of Christ and our own. Once these are understood, numerous facets of the gospel can be seen to fall into this forensic pattern. As in the synoptic

gospels, Jesus first arouses hostility through his claim to have authority to set aside the sabbath. Eventually, according to the synoptic gospels, Jesus was condemned to death on the charge of blasphemy, because he would not deny that he had this authority as the Son of God. But in John this connection is made at the outset (see especially 5: 16—18), and the whole gospel is taken up with establishing this claim, and drawing out the consequences of it for faith and discipleship. Thus the gospel presents the case for and against Jesus not only as an historical record, but also as a personal challenge to the reader.

BARNABAS S.S.F.

Saint Francis of the East

S. Seraphim of Sarov. *By Valentine Zander.* S.P.C.K., 1975, £2.50.

A book that all interested in Franciscanism must read—for here we have the life of a saint who is to the Eastern Church what S. Francis is to the Western. Like S. Francis, S. Seraphim was a man of many charismatic gifts—a prophet ; a

discerner of spirits ; a healer ; a teacher, adviser ; a comforter of all in need ; and a man gifted in relating to the world of natural things and animals—a man of deep prayer—drawn into the solitudes and agonies of his spiritual desert. He was a man of silence and

contemplation, yet filled with the deep joy and the need to share that joy, that marks one filled by the Spirit of Pentecost.

At his various hermitages he drew many souls on to the path that leads to God, and, as we read at the closing of one of the chapters in the book, 'Father Seraphim was truly the guardian angel of his people; he believed himself responsible for all the evil that lay spread out before him, and that is why his supplications and tears increased in intensity as the number of his sons and daughters grew'.

The extreme simplicity, holiness and joy of both Saints are very attractive—they were sensitive to the presence of

the Creator in all things, and saw themselves as part of that creation. To them all things and persons were 'Brother' and 'Sister', or 'my joy' and 'Friend of God'. In both the glorious freedom of the sons of God is very evident—they were filled by the fire of the Holy Spirit and had but one desire—the Kingdom of God.

Staretz Seraphim's message is very important to the people of our generation, and this book by Valentine Zander, translated from the French by Sister Gabriel Anne S.S.C., is the first long account of his life obtainable in English.

GWENFRYD MARY C.S.F.

Spokesman for the Slaves

James Ramsay, the Unknown Abolitionist. *By Folarin Shyllon.*
Edinburgh, Canongate, £4.75.

This is quite a short book, 144 pages in all, by a Nigerian author—though short, it is packed full of information the result of the consultation of various documents in a number of libraries and record offices. It is a brief life of a Scotsman, James Ramsay, who first trained as a medical practitioner and served as a surgeon in the Royal Navy. While thus employed he came in contact with the slave trade and so did a further training to prepare for ordination, so that he could work in the islands of the West Indies on a sugar plantation. The greater part of the book tells of his time in the West Indies and subsequently on his retirement to England, where he became a spokesman for the slaves. Excerpts from his writings on their behalf compose a good portion of the book, and also quotations from the replies of his opponents mainly planters. He worked with William Wilberforce and other well known abolitionists and details are given of the negotiations in

Parliament leading to the final termination of the slave trade.

At the end of the book there is a good chronology including the main events of Ramsay's life and also dates of contemporary happenings relevant to the subject of the book. There is also a detailed account of sources consulted and in which library each is lodged. Finally there is a list of Ramsay's publications and those of his colleagues in the campaign for the abolition of slavery and of those written in opposition. There is a bibliography of books and articles on the subject and a good index.

The whole book is on good paper and well bound presenting an attractive small volume. It should prove a helpful publication and source of information for any one especially interested in the slave trade and the whole campaign for its abolition.

LEONORE C.S.F.

Spiritual Songs

A Song in Season: New Hymns for the Hours of the Day and for the Times of the Year.
Edited by James Walsh O.S.B., Charles Watson O.S.B., Laurence Bevenot O.S.B. and Sister Cecilia Cavanaugh O.C.

Collins Liturgical Publications, 187 Picadilly, London, W1V 9DA, 1976, Full Music Copy £3.30, Melody and Words 95p.

Here is a collection of hymns which I can readily recommend to all who are responsible for selecting hymns for the daily worship in a Community. I quote from the foreword:—‘Perhaps for too long a period of time in the liturgy we have been uncreative and relying on old academic clichés. For the first time in many a century we have again been challenged to bring to the liturgy our artistic, musical and poetical talents’.

The hymns included come from various sources, among them contributions ranging from Stanbrook Abbey and Quarr Abbey, to the New Catholic Hymnal and Enlarged Songs of Praise. They are written mostly in Plainsong style and simple melody lines, and although a full music edition is available, I think they lend themselves

more to unaccompanied singing. The word copies come complete with melody line, indispensable when teaching.

It is the words that are so refreshing, containing as they do that dynamic spark of renewal. Short poetical verses contain praise, adoration and prayer with a blissful absence of subjective sentimentality. They direct the heart to God and not only to self. Also those feast days are catered for which often present a problem when faced with only an English Hymnal. Here are words which speak to modern man and yet lose nothing of truth, dignity and beauty.

From the foreword:—‘It would be our hope that this hymnal will help all who use it to pray with deeper fervour and broader vision’.

CATHERINE JOY C.S.F.

Search for God

The Monastic Journey. *By Thomas Merton.* Sheldon Press, 1977, Hardback, £4.95.

This is a valuable selection of Articles on ‘The Monastic Journey’ by Thomas Merton, through which we are given a realistic glimpse into the religious vocation, as the author reflects on the evolving changes, within this vital life style of the Church.

The book is divided into four main sections: Monastic Vocation; Monastic Themes; The Solitary Life; Three statements in response to Pope Paul’s personal request to the author, for a ‘Message of contemplatives to the Modern World’.

Throughout these essays Thomas Merton removes, and rightly so, the mystique of being a monk, a friar, a

religious. For him, the monk lives in a ‘prepared environment’, and the main work of his life, ‘is to search for God and *not* a mission to accomplish this or that work for souls’. ‘The monk is more important, for what he *is*, than for what he *does*. His great work is *to be* a monk. And his whole meaning is to be sought in love’. God alone, is his reason for *being*, for sharing in the ‘friendship of God’. ‘He is a friend of God, a man of God, one who *consciously* lives in God and for God’. His whole life, is a life of love for God and for all men and the whole of creation.

Thomas Merton’s openness to the monastic life is realistic and thought

provoking, seen to be so in such statements as : 'The monastic journey, in many ways, turns out to be everyone's journey through life'. Again, 'Every human being has a monastic dimension, but this is realised in different ways and cultivated in different degrees of purity and awareness by different people'. Indeed, it is a journey for everyman, rich

in potential for those living, sharing outside, as well as inside the monastic enclosure. It is a realisation, of the fact, we are all called to live consciously within the open enclosure of God's Love and this according to the uniqueness of our call to be in the search for God.

ÆLRED WILLIAM S.S.F.,
Novice.

Together in God

Community in the Lord. By Hinnebusch.

Ave Maria Press, Notre Dame, Indiana 46556, Paperback, 1975, £2.20.

'Community' for Father Hinnebusch, is an expression of the image of God, who is 'Three persons existing in the fullness of communion with each other'. All that he says is firmly based on a theology learned in thirty years as a Dominican priest. He has lectured in scripture and theology and is working with the covenant community of God's Delight in Dallas, Texas. The opening sentence of the book gives the key to the whole 'I was created by God to be known and lovingly accepted in joy by all my fellow men'. It is well worth the attention of traditional religious communities as well as of more charismatic groups and all for whom the family is the basic community. It is concerned with elements integral to every Christian community. When

Father Hinnebusch speaks of charismatic graces, he means the full experience of the charisms possessed by every member of the church, that is to say all the various ways of rendering service in building up the body of Christ. He includes in these, priesthood, marriage, leadership, prayer, and the healing of human relationships as well as the more dramatic gifts of prophecy and tongues. These are seen in the same perspective in which S. Paul places them 'The greatest of these is love'. It is a book as much about prayer as about living with other people and its entire freedom from jargon makes it as acceptable to English as to American readers. Its excellence is enhanced by exceptionally good printing.

A SISTER C.S.Cl.

Mission

Christian Mission in the Modern World. By John Stott. Falcon, London, £1.25.

This is a very fair consideration of the meaning of five words which have an important place in religious thinking, and is also a consideration of their relevance for the Church today. These five words are mission, evangelism, dialogue, salvation and conversion.

John Stott has examined the use and application of these words, not only as

illustrated in the Bible but in Christian thinking, particularly throughout this century and more especially in the last twenty or so years. He has read a wide variety of authors who express their views on these subjects and quotes from many of them, including such different people as Bishop Lesslie Newbigin, President Julius Nyerere, Doctor Visser

t'Hooft, Reverend J. Packer and Somerset Maugham, to name only a few. He has also examined the proceedings of such international bodies as the World Council of Churches and various of its Committees, the National Evangelical Anglican Conference, World Missionary Conferences and the International Congress on World Evangelisation recently held at Lausanne. From these diverse sources he has followed the growth and development in meaning of these five key words. From opinions,

often differing widely, he has dug out what is best and found the deepest meanings which he has woven together until he has found for each word the fullest and most satisfying of interpretations.

The author has put a great deal of study into the production of this book, so making it extremely interesting and informative, well worth reading and a source of much food for thought.

LEONORE C.S.F.

Reminders of Truth

The Renaissance of Wonder. By *Marion Lochhead*. Canongate, £4.00.

In this book Miss Lochhead (a member of the Third Order) traces the development of wonder and fairy tale from early oral traditions through the published works of Victorian and Edwardian writers to the writings of present day authors. One important omission in Miss Lochhead's account of present day writers of tales depicting 'the awaking to the true aspect of things and to their essence and reality' (p. 126) is the work of Madeleine L'Engle who, in my opinion, is unparalleled by any contemporary authors.

Saint Francis was full of wonders. Prayer of adoration is well nigh impossible without it. And the renaissance of wonder in children's literature coincides more or less with Paul Sabatier's writings on Saint Francis

and his love of all creation and his Lady Poverty. The Franciscan spirituality implicit in all George MacDonald's writings and much of C. S. Lewis' is pointed out by Miss Lochhead.

Lucy, the heroine in C. S. Lewis' *The Voyage of the Dawn Treader*, read in the magician's book the loveliest story she had ever known and found it impossible to remember properly afterwards. But from that day onwards what Lucy meant by a good story was a story that reminded her of the one she had read in the magician's book.

Miss Lochhead has, in her book, shared with us her insight into why some books seem to lead us to awe and wonder. Each story she mentions reminds us somehow of the forgotten story.

CLARE C.S.F.

The Supreme Art

His Life is Mine. By *Archimandrite Sophrony*. Translated by *Rosemary Edwards*. Mowbrays, 1977, 128 pp., Hardback, £2.95.

Here is another pearl from the heart of Father Sophrony, reflecting the wisdom of God. He takes us straight into his subject—'The Being of God'. We move rapidly from the initial concept

of a Personal God revealed to Moses to the Revelation Himself and to the adduction of a living Trinity of Love as the perfect mode of Absolute Being. Very strong meat indeed !

He postulates man, in the image of God as *persona* '... manifested in his capacity for self-knowledge and self-determination ...' (and he denies any idea of predestination, p. 32) '... in his possession of creative energy; in his talent for cognition not only of the created world but also of the Divine world'. The means for all this is the activity of prayer and the major part of the book is devoted to profound study and exhortation in this subject. He does not pretend it is easy, 'Of all ascetic practices the striving for prayer is the most arduous'. 'We pray him so to fire our hearts that we may not be overcome even by cosmic cold'—the coldness of a universe that does not pray.

'Prayer is infinite creation, the supreme art'. Himself an artist of some standing, conversant with the humanities

and behavioural sciences, he puts them all in their place with some superbly human and cryptic remarks. 'Michelangelo possessed great genius but not for liturgical subjects'. 'The kind of personal being which we received at our birth ... could never develop from the hydrogen atom'.

The last thirty pages are a treatise on the theological content and ontological development of the Names of God, leading to the use of the Jesus prayer. He mentions the danger of psychotechnics. Unless the Person of Christ holds the mind and heart, the prayer is useless. The merging of knowledge and love is the key to our union with God.

The whole book is an exercise in contemplation.

ELIZABETH C.S.F.

Before the Cross

Friday Afternoon. *By J. Neville Ward.* Epworth Press, 1976, 140 pp., £1.25.

Readers of Neville Ward's books value them for their great discernment and relevance. These qualities are maintained in this study of the Seven Words from the Cross, which is not so much a meditation on the Passion of Christ, which we might at first expect, as a penetrating analysis of the personal and inner difficulties which we all have to face in the complex business of Christian living. The first chapter, on 'Forgiving', exposes with devastating clarity the consequences of hurt feelings. Everyone has hurt feelings from time to time, but religious people seem to have them more than most, and certainly are adept at rationalizing them with sanctified self-deception. Further chapters carry forward the realistic treatment of motives and attitudes, emotions and fears, anxieties and frustrations. The transforming effect of

hope is most sensitively handled. Mary and the Beloved Disciple point to fellowship in suffering, a supportive kind of watching and waiting while others suffer pain. There is wisdom here from both Catholic and Orthodox sources. In the chapter called 'Protesting' our Lord's cry of dereliction is compared to the protestations of Job, in which the sense of utter loss is purged of self-preoccupation, and understanding at a deeper level is achieved. The final chapter, on 'Giving', asserts the 'unnecessariness' of fear. To love all is to risk all. But without such giving there follows constriction of personality and death. Conversely, when the risk is taken, there opens up the limitless possibility of eternal life. So ends a most wise and thoughtful book, which will earn every reader's gratitude.

BARNABAS S.S.F.



Top : C.S.F. Sisters at San Francisco : Cecilia, Joyce, Lucia, Jean

Below : Brother Leo (and friend) at San Damiano, San Francisco

FROM DORCHESTER

FROM YEOVIL

A352 direction SHERBORNE

A37 direction DORCHESTER

Passing through

CERNE ABBAS

DORCHESTER
A37

and

MINTERNE MAGNA

RYME INTRINSECA
YETMINSTER

$\frac{3}{4}$ mile after MINTERNE MAGNA and
100 yards beyond this sign —

3 miles from YEOVIL TURN LEFT at
sign to

SHERBORNE

YETMINSTER

← YETMINSTER

and on to

LEIGH

TURN LEFT on the road to
YETMINSTER. Drive on for $1\frac{1}{2}$ miles.
TURN LEFT at the sign

Pass through the village of LEIGH
staying on the main road. On the far
side of the village, opposite the SHELL
petrol station TURN RIGHT for

HILFIELD CHURCH
TO THE FRIARY

HILFIELD CHURCH
BATCOMBE

LEFT again after $\frac{1}{4}$ mile to

After $1\frac{1}{4}$ miles TURN LEFT to

HILFIELD CHURCH
TO THE FRIARY

HILFIELD CHURCH
HERMITAGE

Pass Hilfield Church on your LEFT and
travel straight on for $\frac{1}{4}$ mile to the Friary

Bear right at the top of the hill and go
on to 'T' junction. TURN RIGHT for

CAR PARK is on the left side of the
road

BATCOMBE

The FRIARY is $\frac{1}{4}$ mile from here.

Families Camp — Hilfield

By general agreement the seventy or so who were at the Families Camp last year again thought it a most happy and inspiring occasion—and asked that it be repeated this year. It was also hoped that the dates could be made later (*i.e.* overlap into August) in order to make it easier for families with children at State schools to join us.

Now the Brothers (and especially Brother Bernard who was recently appointed Guardian) have willingly extended an invitation to us again, but cannot alter the dates as the Youth Camp is also being repeated. Our dates will therefore be **21st to 31st JULY**. We feel it right to keep the ceiling on numbers at seventy, but there should be ample room, as last year for those who have not been before, and requests for consideration should be addressed to :—

Reverend and Mrs. N. L. G. HILL

The Vicarage, Crowhurst, Lingfield, Surrey. (Tel. Lingfield 833733)

A happy note to end on is that, thanks to the careful budgetting of Mr. and Mrs. Stirling, the costs this year will probably be no greater than last year (*i.e.* Adults 95p ; 10 to 15, 75p ; 3 to 10, 50p ; under 3, nil ; per day).

The Franciscan

THE FRANCISCAN is the four-monthly publication of the Society of Saint Francis. It is issued from Hilfield Friary during the first fortnight in January, May and September annually. It is available through some booksellers, or it can be ordered direct from :

The Bursar S.S.F., The Friary, Hilfield, Dorchester, Dorset DT2 7BE

Price 44p (inc. postage) or £1.00 annually

For Subscriptions in the U.S.A. apply :

Franciscan, Little Portion, Mt. Sinai, L.I., N.Y. 11766

Price \$4.00 U.S. per annum.

Books for review should be sent to :

The Review Editor, 42 Balaam Street, Plaistow, London E13 8AQ

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